

WILLIAM
ALABLASTERS
SEVEN MOTVIES.

Remoued and confuted by
John Racster.

*Meliùs est claudicare in via quam currere
extra viam. Agust.*



AT LONDON,
Printed by *Peter Short* for *Andrew Wise* dwelling
in *Paules Church-yard* at the signe of the
Angell. 1598.

A BOOKE
OF THE SE-
VEN PLANETS,

OR,

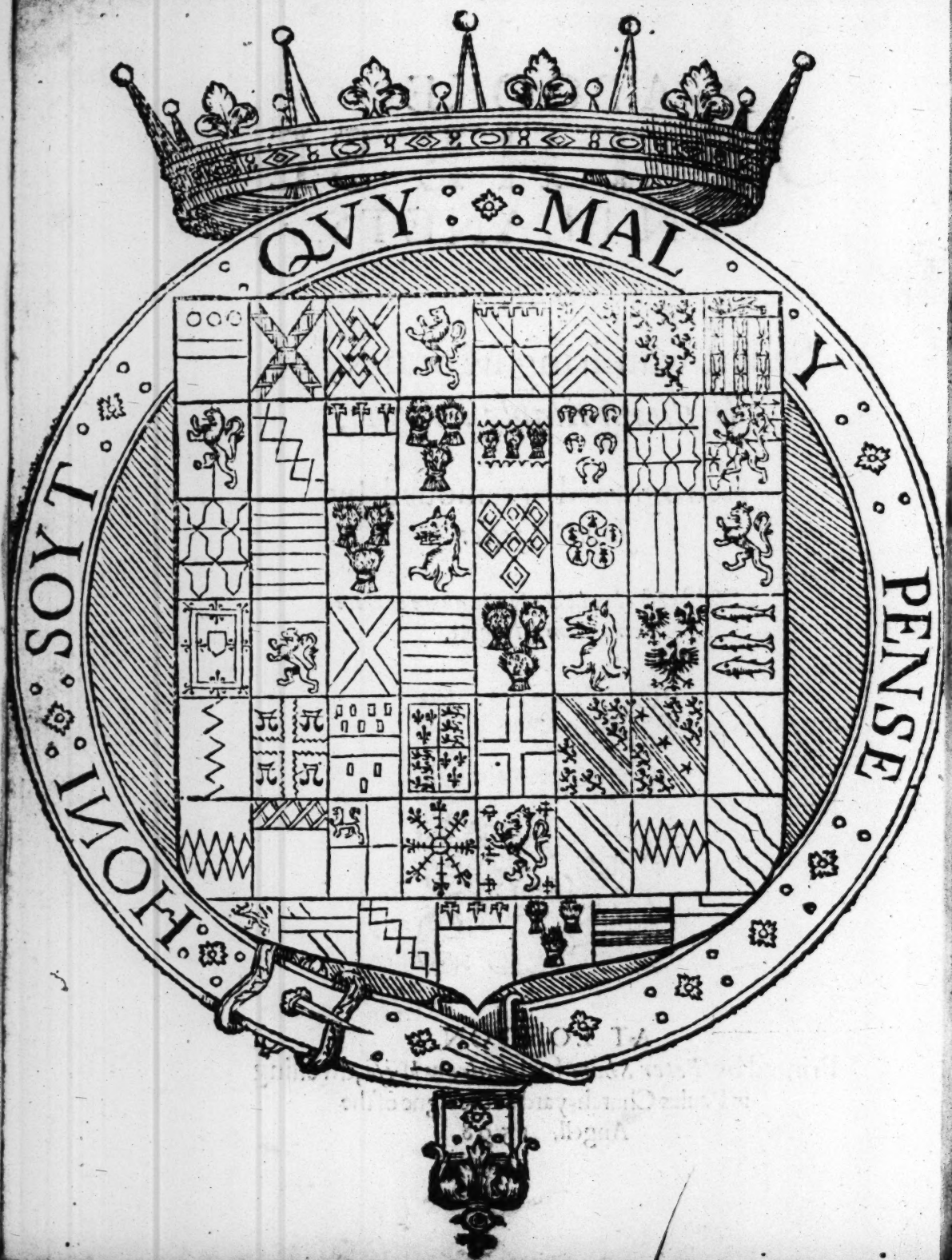
Seuen wandring Motiues, of
William Alablasters wit,

Retrograded or remoued, by
John Racster.

*Melius est claudicare in via quam currere
extraviam. August.*



AT LONDON,
Printed by *Peter Short* for *Andrew Wise*, dwelling
in *Paules Church-yard* at the signe of the
Angell, 1598.





To the Right Honourable, *Robert*
Earle of *Essex* and *Esme*, Earle Marshall of
England, Viscount Hereford and Bourgcher, Lorde
Ferrers of Chartley, Bourgcher, and Louein: and knight of the
most noble order of the Garter: Master of her Maiesties
Horse, and of the Ordinance: Chancellor of the
Vniuersity of Cambridge, and one of her
highnesse most honorable
priuy Counsell.



He occurrents of three que-
stions, beeing first aunswered from
the mouth of their native causes;
I hope (Right Honorable) that my
poore paines shal finde this rich fa-
uour, that the truth yeelding it selfe
to be their clyent, your honour will
vouchsafe to become their Patron. And because the
language of al questions is not alike; some demanding,
some commanding, some obiecting, some vpbrai-
ding, some complaining, some controuling, some one
way, some another, I will set down their seuerall tunes,
and tones as they spake vnto me. The first questions
complaint (griued to be dislodged before fully settled
vpon the tast of discontentment) is: what necessitie
causeth the Remoue of these motiues? The cause aun-
swereth, the hurt & danger accompanying them. The
hurt is manifest: for as in the bodie the increase of
proud flesh is the decay of the sounge: So the spirit of
A 2. popery

The Epistle

popery (fed with vaine wandrings, and wandring vanities of many of our wanton wits wanting grace) as it in the growth of pride winneth ground in the body of this land: so the wholesome doctrine of true religion is turned tenant out of dores, to the great hurt of the whole realme, and the vtter vndoing of many. And therefore small need there is of these Motiues, when we our selues many of vs, helped that way by our own corruption, moue already down the hil to our destruction. But rather great necessity haue wee to remoue the, and to stay our steps before y break-neck of truth and true religion befall vnto vs. Againe, as the hurt is manifest, so is the daunger euident: For as a stumbling block vnto the blinde, so these Motiues crossing the way of the simple, will cause them to stumble and fall. Besides this, the change of Common-wealths is obserued by the learned to come, not from fortune; for that is idle and prophane: nor from any fatall periode or reuolution of the stars; for that is but an astronomi-call fancy: neither yet wholly from the maners of men and their dispositions; for that is but a philosophicall coniecture: But especially, it beginneth with y change of religion; for that is a theologicall rule. And it is noted by many of note, that there sildome hath beene either with vs, or else where in Christendom, any alteration of gouernment, but some notorious hereticks, or schismatickes haue gone before, as signes and tokens of troubles already begun in the Church, and imminent dangers esloones insuing vpon the Common-wealth. And therefore very necessary it is for the preservation of the peace of both states, to remooue the fewell of these flames, and to stop the gap or fill vp the breach whereat the enemy laboreth to get in vnto vs.

This

Dedicatorie.

This complaint of discontent ended and answered, the expostulation of vnkindnes in the second question rubbeth yet harder vpon me. Admit it bee needfull to remoue these Motiues: yet what need I of all other to take the matter so haynously, and to busie my selfe more then needes? my answer: First it was not meet for any of our stronger champions, to enter the listes against so weak an enemy: for so he might get greater credit by being ouercome, then we glory by ouercoming: the aduersaries mouth beeing still full of lies in their owne praise, with the open throat of vaine glory crying out, that their punies were able to hould plea with our ancients. Secondly, *inter minores theologos*, (if the authour be not quoted amisse) my selfe in many respects as fit as any to answer this quarrell. For the same schoole bred vs both, y same Vniuersity nourced vs both, the same colledge maintained vs both, y same master preferred vs both, the same roome, nay the same bed somtimes contained vs both. Euery one wherof (as it is the lot of bankrupts to drowne others in their decay) haue lost something by his fal. The school saith, I haue lost my hope of him; the Vniuersity saith, I haue made shipwra ke of my fauour in him; the colledge saith, I haue cast away my maintenance vpon him; the maister saith, I haue preferred preferment to discredit by him; the lodging saith his roome, the bed saith his ease was euilly bestowed. For the recouery of which losses, if my slender gifts may any way comfort them, I thought it my duty in the behalfe of the schoole, Vniuersitie, colledge, master, and the rest, to make some shewe of them to the view of the worlde: that it may perceiue and iudge (apt enough otherwise to iudge amisse) that all birdes be not blacke because the Crowe

2.

Westminster.
Cambridge.
Trinity Coll.
D. Still now B:
of Bath and
Welles.

The Epistle

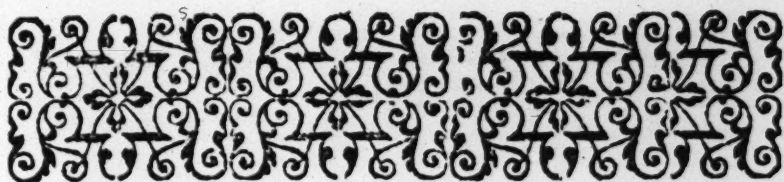
3. is so: neither all of the same schoole, Vniuersity, and colledge, be popish, because some one proueth to bee a papist. But the obiection of the thirde question presseth me worse then both the rest. Say it bee a matter conuenient that these motiues should be surprised before they go any further; and the action as fit for me as another: yet how can I without the hand of presumption present so small a worke to so great a personage?

I confesse (most noble Earle) that I am at a losse, and know not herein what to answer: Onely that honorable disposition, which I haue alwaies obserued in your Lordship, to receiue as your guests all that in the way of vertue and truth trauell towards their iournies end of true happinesse, hath caused me an vnknowne traueller to make thus bold with your Honor: which boldnesse of loue, rather then loue of boldnesse, if at this time it may bee accepted without offence, I will passe my word for it, it shal neuer hereafter attempt the like, without further warrant of welcome from your Lordship. You fauored *Alablafter* whiles alablafter without spot: O let the same goodnesse in fauour descend vnto him that hateth his spots, but loueth him. The mother of vs both, the Vniuersity, once dignified, I had almost said deified with your presence, hath committed her selfe vnto your patronage: maruaile not therefore (Right Honorable) though we her sons run together with our mother vnder the safegarde of your wings. The father of all, euen the God of mercy, blesse your Lordship and honorable familie vnto the worlds ende.

Your honours euer most

humblic deuoted,

JOHN RACSTER.



Ad Academicos & suos salutem
Longam, Epistolam breuem,
mittit. I. R.

Lvdunt quidam, qui nos ludos faciunt, male feriat ho-
mines: Academiam in delphinum mutatam, in motu
tantum quietem capere. Ne tu (motor) magnum ma-
la rei adificans ad perniciē exemplum prabuiſti, quod ve-
teres scandalum dixerunt. Noſtis vero vos (doctiſſimi
viri) quod ut nec in acie nec in vita, multo minus in fide
licebit, iniuſſu ſummi imperatoris ſtationem relinquere.
Verumtamen ſicut in humano ita & ciuili corpore, &
morbi ſunt & remedia ijs adhibenda: Cumque tota quo-
rumcūq; remediorum vis, adeoq; medicina omnis duobus
hiſce conſumatur: reſtitutione amiſſi, & expulſione ſu-
perflui: veſtrum erit (Academici) ſi quid in Academia de-
perditum ſit reſtaurare, ſi quid ſuperſit adhuc amoliri.
Valete optimi optimè.

*Tertull. de uirg.
vel.*

Ad lectorem Epigramma
Authoris.

Pro capite lectoris habent ſua faſa libelli.

IF Lippus read my bookes, they bleare-eyde be:
If Linx, all ſpots, ſuch cieſight haue thoſe beaſts.
One ſees too much, another cannot ſee;
Mens taſts of wits, be diuerſe, as of ſeaſts.

and also on the other side of the road
and also on the other side of the road
and also on the other side of the road
and also on the other side of the road



THE FIRST MOTIVE.



S the moyst and vnstable bodies because they are vnbounded in themselves, neuer cease from motion untill they bee stayed in some other body which hath stay in it selfe: so the vnderstanding, vnquiet by nature, passeth through all formes of opinions untill he resolue his assent vpon some principle that standeth onely vpon his owne ground.

The remoue.



He rise of this first motiue (whiche seemeth to me banked vpon this similitude) expresly setteth out, (though much I thinke against his will) the true causes not onely of this, but also of all the rest of his motiues: which be (as here you may see) an vnstable body, an vnderstanding vnquiet, nature without grace, and opinion voide of grounde. For as for that principle of Romish exposition of the scripture, which onely, (as he saith) standeth vpon his owne
B. ground,

Афоризмъ.

The first motiue.

grounde, their two balifes, *Corruptor Stilus*, a corrupt stile, and *Adulter sensus*, an adulterous sence, haue both morgaged and forfeited many yeares agoe; as I doe not doubt, but I shall easely make knowne by plaine euidence when I come to that point.

The motiue.

THerefore when the question of truth in controuersie of Faith is turned too and froe, in the thronge of so many particular quarrelles, it is best to go aside, and single out the two grand originals, and foundations from the which all the other factions arise, that by taking the iust estimate of the strength of either, our iudgement may leane to the stronger part.

The remoue.

THis counsell though it beare the face of good regarde; yet hath it the hart of rash attempte. Truth may bee tried, but faith must not be prouoked. For the triall of truth maketh it perfect: but the doubting in faith, taketh away the strength of faith. And therefore when there is question of truth, it is good to be circumspecte; & when there is controuersie of faith, it is best to bee constante. What rashnesse then is it in a matter of faith to go aside, wherby both faith and the truth be forsaken? Take the one of these without the other (I meane) the former without the latter, and I do not greatly mislike

The first motiue.

mislike the counsell . Where truth is to be tryed by it selfe without any preiudice to faith in any question onely of truth, without controuersie of faith, it is best to goe aside, and to single out the maine points & cheefe ground worke of the question, that the naked truth may bee knowne, without al colour of deceit. But if thou makest any controuerſy of faith; whilst thou doubtest of faith, thou hast no faith: And then commeth the aduersary and spying thee naked, and disarmed of the shield of faith striketh thee home on the heade, either with some dangerous error, or damnable heresie. He that in skirmish knoweth not on which side to hold his shield, whilst he is yet a debating which side is best, he is sodainely stroken with the darte, and so he loseth his life; so likewise is it in the spirituall warfare, hee that maketh controuersie how to holde the shield of faith, whilst hee yet doubteth, the deuill letteth flie one of his fiery dartes, wherewith he is stroken to the harte; and so he loseth his soule. It is not good to bee so busie vpon euery occasion with our eyes, least we put them out at the last: the eye of the soule is faith, & therefore not good euer and anone to trouble it with controuersies, least we cleane put it out in the end. Wherefore my iudgement is cleane contrary to this of y^e moter: What controuersies soeuer arise, it is best for vs to keep in the way of faith, not starting aside like a broken bowe, (as faith the Psalme) Nor stepping aside as our first parentes did, when they had eaten the forbidden fruite, whose fa^{ct}e.

The first motiue.

we iustifie, when we, in matters of faith, goe aside, hyding our selues thereby from the face and presence of God. But it is our best, to doe the best we can to preuent al doubting. And if that cannot be, but wee must needs, as men, doubt, yet not to make factions of doubts, singling out (as cheefe champions of despaire, the cheefest doubts, that wee may bee singular in our infirmities. But when any controuersie of faith, which is doubt, doth arise, our practise must bee prayer, Lord I beleue, helpe my vnbeleefe, and our comfort must bee the crosse of Christ: Not running to any rules of reason, which is to shallow to reach, much lesse to rule faith. And therefore as one saith of the lawe, so say I of faith. *Fide semel data ex ea non de ea est disputandum.* Hast thou faith? then from thence dispute what is reason, not from reason dispute what is faith.

The motiue.

AL particular controuersies in themselves stand upon their yea and nay, but vnto vs require prooffe; which prooffe is linked by reason, which reason is chiefly grounded upon scripture, which scripture is authorisied not in the letter, but in the sence, because it is doubtfull in the variety of apprehensions; some leading, others drawing, many writhing their text to their seuerall factions: The question is at last removed from the text to the interpretor, from the scripture, vnto the men. So that a mind studious of truth,
— is

The first motiue:

*is now come to his last care to determine of the worth,
merit, & authoritie of those that are the expositours.*

The remoue.

Here the Mote eyther shooteth aboue compasse or sure I spie not his arrow. What logicke I pray you call you this? All particular controuerſies in themſelues: I had alwaies thought that in the thinges themſelues there is no controuerſie, neither yet in the propositions themſelues is there any probabilitie. But euery proposition in it ſelfe is eyther ſimply true, or ſimply false; but vnto vs who like night-rauens behold the light of the truth, things be made controuerſies, and propositions become probable; not becauſe they are ſo in themſelues, but becauſe we thinke them ſo: neither by reaſon that their cauſes bee doubtfull; but becauſe we doubt of their cauſes, this cauſeth both yea and nay in the ſame matter, and this requireth prooſe on both ſides.

Without this there is no controuerſie, neither needeth there any prooſe without this. And therefore I could eaſely perſwade my ſelfe though I knewe no more by him, the penner hereof, to be a papiſt, in that, in regard of his prentiſage in pope-ry, hee may not preſume to workes of ſupererogation, hee acquainteth himſelfe in the meane time with wordes of the like qualitie. The like abſurditie followeth in the next wordes where hee ſaith that poofe is lincked by reaſon: For if

The first motiue.

prooffe be that, which the Philosopher in his Rhetorickes calleth *ῥῆσις*, then is it the linke of many reasons, and is indeede in the true nature thereof nothing else, but the very reason of that whose prooffe it is: and so consequently 'where hee saith that prooffe is linked by reason, the wordes sound as if he had said: reason is linked by reason. But the reason that he thus linked reason, was to make a gradation or ladder, that he might at last clime to the authoritie of the bishoppe of Rome, which is the sphere that giueth motion to al his motiues.

But let vs come to the pitch of his purpose; which prooffe saith hee is linked by reason: which reason is cheefly grounded vpon the scripture; which scripture is authorized not in the letter, but in the sence: here is the toppe of his ladder or climax: and on the toppe of this ladder hee placeth his Romish, falsely called catholicke, expositours.

Whome I doubt not with lesse adoe, in the sequell of this tractate to displace. In the meane time let vs consider his cunning in making his ladder. The scripture is authorized not in the letter but in the sence, Beholde his boldnes; saint *Paule* in the second chapter to the Rom. and in the second epistle and third chapter to the Corin. speaketh otherwise; For hee maketh the opposition betweene the letter and the spirit: but our aduersary is wiser then the apostle, and he maketh the opposition between the letter and the sence; leauing out in greate wisdom the spirit, because he knewe it would marre all their markets; as being
that

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that which the church of Rome, of all other churches, medleth least with. Neither, I am afraid, doth the spirit loue to communicate much with them. But howsoeuer he forgetteth himselfe, wee must challenge vnto the spirit his vpper place and dignitie: which is, to authorize the worde of God. In the worde of man bee *Sensus humani*, humane sence that giueth credit vnto it: but in the worde of God, there is *Spiritus Dei*, the spirite of God that authorizeth it. And looke what sence is to the word of man, the same is the spirit to the worde of God. And surely they make but base account of the worde of God that censure it in the sence: putting no difference betweene the worde of God, and the worde of man; naye it seemeth they preferre the worde of man before the worde of God, when they place the whole authoritie thereof in the sence, and the sence it selfe and credit thereof in the expositours, which be indeed the buts that the moter shooteth at in this place. For thus hee concludeth. The question at last is remoued from the text to the interpretour, from the scripture vnto men. Very badly, beleeue me is it remoued, and it is long of themselues. For were it that they did attribute all to the spirit as we do, and not in steade of the Apostle his spirite, bring in their sence, that they themselues might haue some authoritie ouer the worde of God, because they thinke they haue some sence: there needed no remoue from text to interpretour, from the scripture vnto men. But the same spirit that writeth the scripture shoulde
iudge

The first motiue.

iudge of the scripture: and where y^e iudge was not to be found, that not to bee accounted scripture. Which may very well be done & easely be found out by conference of places: in that the spirite is one and the same in all places, alwaies alike, like it selfe alwaies, & neuer differing in any point from it selfe. And therefore where there is any difference in substance of doctrine, there must needs bee a differing spirite, whereby that place that thus differeth from some one, or many places of the canonicall scripture, and knowne word of God: may iustly be suspected to be the worde of man. And as for the diuersitie of exposition, according to the varietie of factions in religion, (which the moter iustly taxeth, with leading, drawing, and writhing the worde of God to serue their owne turne) it is not the outward shewe, merit or worth of the expositours, but the inward working of the spirite of God, that doth resolue the mind studious of the truth, being first sanctified by praier and prepared by humility. For what saith our sauior Christ speaking of the same spirit in the gospel? He shal leade you into all truth. And therefore he onely is the competent iudge: neither ought we to rely vpon any mans iudgement, besides this: because euery man will bring somthing of his owne, howsoeuer, it may be he is instructed in some pointes by this spirite. The heathen Philosopher knew this, that mans iudgment is tempered with the hand of his affection: and therefore hee especially commended those lawes, that leaue least to the will, and discretion

The first motiue.

5

discretion of the iudge. And so likewise as that lawe, so is that religion most sound, that referreth al to the written word of God; leauing least in the power and hand of mans iudgment: wherefore that I may conclude this point, and aunswere him in all pointes, I will make a truer gradation, I hope, then hee hath done.

All controuersies in the world stand vpon their yea & nay, but vnto vs require prooffe, which prooffe is limited by faith, which faith is grounded wholly vpon the scripture, which scripture is authorized not in the letter but in the spirit.

So that a mind studious of the truth is now to come to his last labour, to begge at the hands of his heavenly Father, that he would giue him such a portion of his spirite, that his spirite may expounde the scripture, that the scripture may confirme faith, that faith may rectifie reason, that reason may reforme our iudgments in all controuersies whatsoeuer, that we neuer either mistake errour, or mislike the truth.

Det Deus.

The motiue.

THe catholick part for the strength of their interpretation, alledge the iudgement of the Church, the definition of counsels, the consent of Fathers, the harmony of churches, the practise of al ages, and the rule of Apostolicall tradition, left by succession as the light thorough the heauens.

C

The

The first motiue.

The remoue.

HAuing, as he thought, brought the matter to a good passe, by bringing all cōtrouerfies, proofs, reasons, yea and the scripture it selfe vnder the tuition of the expositours: he laboureth in this place all that he may, to shew the Romish (whom he vainly calleth catholick) part, to be the onely lawfull heires of sound interpretation; which shew of his is brauely set out with six pagents. First, as of most worth, cometh in on the expositors side, the iudgment of the church: in the second place marcheth the definition of councils: thirdly to colour the matter better, the consent of fathers: fourthly y^e harmony of churches: fifthly the practise of all ages; and lastly the rule of Apostolicall tradition. Surely a braue shewe: but you must vnderstand, that when he hath all said, he hath al done: for he bringeth no prooffe for any thing that he saith: and therefore we will do him that fauour to set downe some proofes for him.

The first pagent.

THat which is allowed by the church of Rome, is approued in the iudgment of the church, (for he meaneth nothing by the church but the church of Rome, which is the church καὶ ἑξοχὴν, the eminent church) but the romish exposition is allowed by the church of Rome: therefore the Romish exposition is approued in the iudgment of the church. What though the heretickes Iewell, Whitakers, Reynoldes

noldes, Stephanus, and Fox do shew y^e Pope Ioane *Vir illa*
 was an whore, pope Hildebrand a coniurer, & Hono *Steph.*
 rius condemned for an hereticke: Though the head
 of the church be an heretick, yet the church cannot
 erre. What though Thomas be against Scotus, and
 Scotus against Thomas, Soto bee on neyther side,
 Bellarmine on all sides, and Caietane against all?
 Though euery member of the church be out of the
 way, yet the church it selfe cannot step aside. Wee
 catholickes cary our church in our bosome. For
 mine owne parte, I neither hould what Thomas
 houldeth, nor what Scotus, neither hould I with So-
 to, Caietane, Bellarmine, or any one or other papist
 whatsoeuer: but what the church holdeth that hold
 I: If the question be what the church holderth, I am
 as able to determin of it as another. This is no meere
 fiction, but the true substance of this secte, which I
 my selfe haue heard from some of their mouths that
 think themselues no cast-away catholickes, euen frō
 the very man y^e standeth so stiffly in this place vpon y^e
 iudgment of the church, if I be not much deceiued.

The Appendix.

BVt if by the iudgment of the church he meaneth
 the true church; then this is the censure thereof
 betweene the Apostles & their succeeding interpre-
 tours. The Apostles were the indoubted authentical
 scribes of the holy Ghost; and therefore their writings
 are no otherwise to be accounted of, but as the infal-
 lible oracles of God. But their succeders, and inter-
 pretours haue no other commission but to teach
 that which is sealed and deliuered vnto vs in holy

The first motiue.

writ: and thereupon the church concludeth this, as a maxime or axiome not to be denied: That no succeder or interpretor may forge, or coyne any newe doctrine or opinion, but shall cleaue simply to that doctrine, vnto which God hath brought all without exception to subiection: which who dare say the Romish expositours do not?

When they picke purgatory out of Peters purse, and Peter pence out of others purses: make that a praier, which the angell maketh a salutation: cal that canonical, which is contrary in some points to y^e canonical scripture: euery Pope after the minte was once vp, adding some new deuise of his owne, which *Præuolentia*, by the euill wittinesse of some of their interpretours must needs find countenance in the word of God. Which being once made as a fit shoo for the popes foote, yet seeming too litle vnder the title of the writer, it is set vpon the last of the iudgement of that church to make it seeme greater.

The second pageant and the discouery thereof.

THe decree of a councell is the acte of Christ: where two or three are gathered together in my name, there am I in the midst of them. *Mat. 18. 20.* But the Popish interpretours haue the decrees of councels, as of the second Nicene, & second Ephesine, and such like, for their warrant: and therefore their exposition must needs bee good, as flowing from the fountaine of goodnesse, God himselfe. I assure you a braue pagent but yet too full of colours, take some of the colours away, and you shall see the
truth

truth. The decree of a council that is squared according to Christ his rule: that is, *in nomine meo*, gathered together and working in the name of Christ, and for the glory of Christ, is directed by Christ.

But not all councils whatsoeuer. Not Achab his councill of fowre hundred men: for the president of that councill was Satan, a lyeng spirit in the mouth of all the prophets. Not the councill of the high priestes and pharisees, which in outward shewe carried the same glosse that the popish councils doe. For this councill was held against Christ: but those councils only which containe nothing but the true, pure, and naturall interpretation of the scripture: which the holy fathers in a spirituall wisedome, to breake the power of the enemies of the church, fitted vnto their owne times. Such were those councils of olde, the first Nicene Synod, the councill of Constantinople, the first Ephesine & Calcedon councill, and such like. And not those latter councils, wherein the wolues killed the lambes, for troubling the water which they themselues had corrupted. The first and the best be for vs, and the last and the worst bee for them; which to let goe many other, this one instance will manifest vnto vs. Aboue nine hundred yeares agoe the Synode of Constantinople decreed images placed in churches to be ouerthrowne, and broken downe; this is for vs: A little after that, the council of Nicene decreede to restore them againe, and this is for them: which both Augustine and Epiphanius condemne as the next part to Idolatrie: which paire of councils may be paraleled by two others; we allow of the councill of Calcedon, wherein

The first motiue.

Eutiches his heresie was condemned. They commended the second Ephesine council wherein it was confirmed. Now let them brag of their councils who can shew most good cōming from them. The badges of their councils be idolatry and heresie: but those councils that stand for vs can be taxed with no impietie: And yet forsooth hee braueth vs with the definition of councils: which if he meane the good and generall councils, then is it but a flourish, neither dareth he be tried by them: but if he meane the bad and the prouinciall Synodes, then harpeth he all vpon one string, and saith no more then before he said. For they make those councils to be the very image and liuely paterne of the church. And what then I pray you can the definition of councils be else, but the iudgement of the church according to his meaning? Neither is it greatly materiall what those Synodes do define, for they are nothing else, but the Pope his voice which hee ruleth high or lowe at his pleasure: neither is there any true born Christian that will take his othe, much lesse build his faith vpon the bare worde of the Pope, without warrant from the worde of God.

The third pagent with the discovery thereof.

THe consent of the fathers giue great credit vnto the writings of any man, in that they cary both the countenance of Antiquity & the maintenance of verity.

But the Romish impostors, expositours I should say, haue the consent of the fathers: as father Peter, aliás Lombard, father Thomas, aliás Aquine, father Robert, aliás Bellarmine, and such like. And therefore who can deny but their writings bee orthodoxall. The truth is, there is no man can deny but that they haue a whole calender of these sainctes; matching the superstitious Gods of their Heathenish forefathers, with their owne Idolatrous sainctes. But which of y^e fathers indeed did euer follow their fancies, or fancy their followers? Where did Ambrose giue his consent that those wordes of our Sauour Christ: *Tues Petrus*: thou art Peter, &c. to bee ment of Peters chaire at Rome, and of the bishop that sitteth vpon that chaire, and of the dignity and superiority of that bishop; when hee himselfe in an vniuersall counsell held in Italy did sit downe first him-
The coun-
cell at A-
quilaia.
Li 3. Epist.
76.
Lib. 4. Es-
pist. ad
Eulol.
selfe without any mention or regarde of the bishop of Rome or of his chaire? Where doth saint Gregory fancy the followers of that folly? when hee himselfe with might and maine exclaimeth in many places against the name, and title of an vniuersall bishop? calling it a prophane nay a sacrilegious name, the forerunner of Antichrist, and the inuention of the diuell, who despising the society and felowship of Angels, would needes be singular, though it were but in absurditie.

Whose apes they are who are apt to despise others in the nouelty & affectation of singularity. Let him shew if he can where Augustine, Chrysostom, Basil, Nazianzene, Cyprian, Iustin Martyr, Athanasius, Epiphanius, Tertullian, or any of the Fathers fauoured

The first motiue.

faured any of their interpretations, as touching the reall presence in the Lords supper. The inuocation of Saints, praier for the dead, or any such trumpery: and then I will hold their religion to be, *Satis autoratam consensus patrocínio.*

The fourth Pagent, Harmony of Churches.

THe harmony of Churches consorting in false religion, is the conspiracy of theeues robbing God of his honour.

The fift Pagent discovered.

THe practise of all ages hath beene to peruert the truth, & to hinder the gospel by false interpretation. In our Sauour Christ his time satan himselfe wrested this writ to his own sense.

In the Apostles times, among the Epistles of *Paul* some things are harde to be vnderstood, which they that are vnlearned and vnstable, peruert as they doe also other scriptures, vnto their owne destruction, saith saint *Peter*. 2 of *Peter* 3. 16. Not long after in the primitiue church *Ebion* and *Cerintus* hereticks of that time did the like: after them *Donatus*, *Nouatus*, *Arius* and the rest: and now e at this time, and a long time since the papists haue plaid their parts in apish, childish and ridiculous interpretations, as wel practised as any of the rest. And thus he may proue his pagent, that it hath beene the practise of all ages to worke in the mystery of iniquity, as wel as theirs; as the Apostle *Paule* witnesseth: thus they may plead their

The first motiue.

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their custome, and to say the truth wee cannot deny it them; for they haue as much to shew for it as any, and can prescribe as long time as any out of the memory of man, which some say, is good in lawe. But yet I would not haue them brag too much of their custome, for a custome maketh a good thing neuer better, but it maketh a bad thing much the worse: & this is the cause why the latter is still the worser age. And bicause he speaketh of al ages, I will deuide the ages of the world into three, which is the leaste all that may be: not following the diuision of Rabby Elias in y^e fatall period of euery two thousand yeares, making a change, and the end at the last: but according to our best diuines, numbring by persons, not diuiding by numbers the three ages of the worlde. From Adam to Moises is accounted the first age of the worlde; from Moyses to Christ the second age of the worlde; and from Christ vnto the end of the worlde the last. From Adam to Moises, and from Moyses vnto Christ is set downe in holy writte. Let vs now search what hath beene the practise in this last age of the world of all ages of men.

*Duo millia ma-
ne, duo millia
lex, duo millia
euangelium.*

For euery age of the world containeth many ages of men. First therefore (as I tolde you) euen in the Apostles times, the mystery of iniquitie begon to be put in practise: for euen then Ebion and Cerinthus, as I tolde you, Simon Magus, Basilides, and Nicolas begon to set abroach their damnable heresies. After the Apostles ages there arose yet more malicious & wicked men then these, as Marcion, Manes, Marcus Magius, Valentius and many others. But in this our age this practise groweth euery day worse & worse:

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For

The first motiue:

For now the deuill himselfe, who was bound in the bottomlesse pit for a thousand yeares after Christ: *Revela. 20. 3.* the time of his imprisonment being expired, is now let loose and come into the world. And as his kingdome decreaseth by the hastening of the comming of Christ; so his malice increaseth, and he doth more vex and trouble the church: which crueltie of his that wee may the better discover, it will not be amisse to set downe vnto you fve alterations of church states in this last age of the world. The first, (that you may know how euill stroue still to preuent good in the birthright of this worlde) was the time of suffering or persecution of the church, containing the martyrdom of the saints in the ten persecutions, which continued from the Apostles three hundreth yeres. And then came in the flourishing time of the church, which containeth other 300. yeers. Then thirdly followed the declining, or backsliding time of the church, which comprehendeth other 300. yeares euen vntill the loosing of Sathan, which was about the thousand yeare after Christ. Fourthly followeth the time of Antichrist, or the desolation of the church, wherein the puritie of doctrine, and sincerity of life, was almost clean extinguished, especially in the daies of Gregory the seuenth called Hildebrand, and Innocentius the third amongst the prelates and heades of the church: the time wherein Antichrist had thus his full swinge, was for the space of foure hundred yeares: From Pope Boniface the thirde, to the time of Wicklife and Iohn Husse. Fiftly the reformation, and purging of the church of God: which reformation beeing hid with the prophets

The first motiue:

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prophets in the time of Elias in caues of Christian mens hearts, by the space of fower hundred yeares, about some three hundred yeares since ventred abroad into the world, was viewed, liked, & allowed of all the louers of the truth. Now then if you would know the birth of popery: it was a breeding a long time in proud and ambitious minds: but the full age from the birth thereof is feuen hundred yeares or therabouts, & not 1500. yeares as the moter would haue it. For before that time there was no Pope, no popish doctrine nor discipline: but the same forme of doctrine and discipline, which was faine to be recovered by reformation; and thereupon our religion is called and accounted a reformation, which is nothing else but a recovery of the former forme. Which forme of Religion was taught by the Apostles, sealed with the bloud of saints in the time of persecution, and practised in the flourishing time of the church, long before the world euer heard of popery, but onely in the mystery of Antichrist.

The sixt pagent Apostolicall tradition.

THe church of Rome maketh two seruices of the truth: there be *scripta*, written truthes, and they bee in the scripture: there bee *non scripta*, vnwritten truthes, and they be their traditions, to speake of all traditions would run vs all out of breath. The chiefe of all is apostolicall tradition, the rule wherof is sure some vertue left by Peter in the Popes chaire: which remaineth yet vnworne out (though deliuered from

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hand

The first motiue.

hand to hand by euery Pope) vnto his succeder. By the benefit of which vertue the Pope granteth warrant of the truth, as iustices do with vs of the peace. By which warrants as the naturall light in the firmament the heighest heauen, passeth thorough the sphere of fixed stars, and the seuen spheres of the planets, and so cometh vnto vs; So the light of the truth issueth from the pope, as the *primum mobile*, vnto the fixed seats, spheres, I should say, of Cardinals and Bishops, and from them vnto the wandring planets of their writers and interpretors. And this I take the Moter meaneth by the rule of apostolicall tradition, left by succession as the light through the heauens.

The motiue.

• *The Protestants bring forth the seuerall founders of their sects, Luther, Caluin, Melācthon, & others of that straine, whose exposition they cleaue vnto.*

The remooue.

THe Protestants are greatly beholding vnto the Moter, for mustering of their men without their charges: but yet he must aske pardon of their grand captaine Iesus Christ, whom no doubt he hath grievously offended, for making those men founders of the Protestantes, who were but his vnder officers, and at the best but his lieutenants; and therefore hee hath surely done Christ great iniury in taking his office from him: for he only is our founder, and the rest be but master builders. And yet surely in my opiniō,
it

it behooueth vs and the whole church to giue God infinite thanks, for those singular instruments whereby his truth is conuained vnto vs. Neither see I anie thing in the zealous spirit of *Luther*, nor in the learned writings of *Caluin*, nor in the sincere life & doctrine of *Melancthon*, which the aduersary may iustly despise. And yet doe wee not so receiue these men for our guides, that wee make them our gods: beleeuing them presently whatsoever they say, because they say it, and cannot say amisse, though they erre lesse then the pope doth: they haue not this credit with vs.

But whatsoever they prooue by manifest demonstration out of the word, that am I bolde to beleeue. For then heare I not *Luther*, *Caluin*, & *Melancthon* speake vnto me: but the spirit of God by the mouth of *Luther*, *Caluin* and *Melancthon*, for they be but the instruments of that spirit. Thus hauing bestowed his liberality vpon the church of Rome in giuing them more then they know euer how to deserue: and playing the niggard with the church of God in denying them that which of duty they ought to haue had; he commeth at last to compare his owne conceipts together, for as for the thinges he talketh of, hee speaketh of either, as though he knew neither.

The motiue:

Lay this in the ballance & waigh together the spouse of Christ, with *Luther*, *Caluin*, *Melancthon*, æcumenical coucels, with priuate opinions. The reuerent & learned fathers with *Arius*, *Aetius* *Vigilantius*: men

alwaies in their time burned for heretickes. The harmony of Churches with the iarring of conuenticles, of them that are in as great brawle with themselves as with the catholickes. The vniforme practise of 1500. yeares with the often change of others. The tradition of the Apostles with the dregs of hereticks.

The remooue.

IF at any time heretofore, much more at this time the old prouerbe is verified: *Comparisons be odious.* For surely this is a most odious and detestable comparison: not so much in the comparison it selfe, (though that also bee a shamefull thing to compare Christ with antichrist, the church of God with the church of Rome, a modest matrone with a shameles whore) as in the priuiledged lies, and authorised flanders that he bringeth. I call them priuiledged lyes, in that it seemeth the Pope hath made a priuiledge for any of his to lye on his behalfe: and againe authorised flanders, for that by the same authority there is commission granted to slander vs at their pleasure: with what face can he call that the spouse of Christ, that runneth a whoring after euery saint? what shew of œcumenicall counceles, whose center is the Pope and circumference his pompe? what Fathers can he shewe, but onely the children of the father of falsehood? what harmony call you that, where al is out of tune? what vniforme practise, what Apostolicall tradition, where the Apostle is the stile to practise the Popes trade? On the otherside, forsooth wee haue no lecturer but *Luther*, no doctor but *Caluin*,
no

The first motiue.

no maister but *Melancthon*. Our common conclusions be priuate opinions, our consent is iarring, our constancy is change, our doctrine is dregs.

If *Luther*, *Caluin*, and *Melancthon*, be our onelie masters, then who taught *Wickliffe* & *Iohn Husse*, before their time? Nay, who taught the Christians in the primitiue Church? for they differ not at all from them: the only difference is between you and them, by denying you all those pointes, which haue beene knowne both by the time, the occasion, and person; when, vpon what occasion, and by whom they haue been brought in since the primatiue church. If common be priuate, and conclusions opinions; if consent be iarring, & constancy change; if counsels be conuenticles and doctrine dregs: then truth is falshood, and good is bad. For the further prooue of euery one of these points, I will expect the returne of the Moter, which wil, I knowe be, not without some pause: for at this time I know hee hath runne himselfe out of breath. Nowe let vs see his golden *Epiphonema*, which he vseth after this goodly manner in the next wordes.

The motiue.

Nowe let any man (though ouerballanced by affecti-
on) consider with himselfe whether of these should
be beleueed in expounding the scriptures, and conse-
quently in the truth of the controuersies which relyeth
vpon the sense.

The

The second motiue.

The remoue

A She that goeth a coursing when he hath found his game letteth slip with this incouragement, Now: So the nimble moter, coursing in his kinde, thinking belike his game to bee vp, vseth the same worde of incouragement, Now: but as if the bussard be blind, and in steed of an hare letteth slip at a brake bush, his wordes be but wind, and his course is but lost. So fareth it with the moter blinded in his affection, in steade of feare and flying; finding constancy and perseuerance shall know his wordes to bee but wind, and his course to be lost.

THE SECOND MOTIVE.

THE mysteries of religion doe so far exceede the narrowe straites of our understanding, that because they cannot be comprehended by reason: God hath therefore appointed Faith to entertaine them, which faith is built vpon diuine and vnfallible authoritie, the minde yeelding obedience in steade of discourse, and receiuing indifferently the truth of doctrine, vpon the credit and affiance of the teacher.

The

The remoue.

A Good beginning maketh a good ende: that is true, where a good workeman in a good intent not hindered otherwise, taketh the matter in hand. But where either the workeman is hindered in his proceedinges, or meaneth no true dealing, or is not his crafts maister; there the beginning may be indifferent, the middle worse, and the ende worst of all. What euer the matter be, the beginning of this motiue is not to be misliked, the middle not to be liked, and the ende not to bee, but misliked: whether his art was not good, or his faith not good, or his lucke not good, that know I not. But sure I thinke his purpose was to frame this motiue according to that forme of syllogisme, which is the worst of the foure, called by y^e Philosopher *ἡ ἀσυνεχὴς*, making a theologicall proposition to lead an hereticall conclusion: by little and little incroching with falseshood vpon the truth, as the night stealeth vpon the day. And therefore the best way to try his truth, is to trace him in the tracte of his own tractate.

The mysteries of religion are out of the reach of reason: which is the reason that God hath giuen vnto his a larger hande of faith to apprehende them. Which faith, laieth the foundation Christ, in the authoritie of diuine and infallible truth, by yeelding the minde beleeuing without doubt, and obedient without discourse. Hitherto as I thinke we go together. But where further he saith: And receiuing indifferently the truth of doctrine, vpon the credit and
E
affiance

The second motiue:

Actes. 18, 11

affiance of the teacher. Here wee leaue him though he did beare vs company all the way before, that he might at the least bring vs vnto this. The men of Berea though they had as good a teacher as euer came to Rome, yet are they commended as more noble men, then the men of Thessalonica in that they had not such confidence in their teachers, but that they would search the scriptures daily, whether those things were so. Here was the credite that they gaue vnto their teachers which also is comended, to examin his word by the word of God: placing their chiefe affiance, not in the minister, but in the author of the word of God. For whosoever wil belieue al teachers shall be of all religions: but he only shall be of the true religion that relyeth wholly vpon the worde of God: and therefore this only, saith *S. Hillary*, is the rule of faith. *Dicit Dominus, dicit Apostolus*, the Lord saith it, y^e Apostle saith it; which is a thousand times of more waight and worth, then *Dicit papa, dicit concilium*, the Pope saith it, the councell saith it, which is their rule of faith. Wherefore, that we may ioine issues with the aduersary, wee will come to the next point.

The motiue:

THerefore that religion which doth not stay the assent of the scholler, and irrefragable authority in all matters of faith, hath neither merit of beliefe in it selfe nor others.

The

The remooue.

YOU wil get much by this match: the authority that staieth our faith stoppeth all controuersies in faith, and winneth the absolute assent of the scholars vnto it, is so irrefragable, that the hardiest on your side haue beene constrained in the end to consent, and to confesse the same; though the politicke practise of their aspiring mindes made other shew in their life time; which policy against conscience preuaileth likewise with the Moter in his discourse following.

Gardiner at
his death.

The motiue.

BUt such is the discipline of the protestants, that they affoord their schollers no other but humane and mutable authority, whereby to belecue the number and dignitie of the scriptures, with the sence and interpretation of them, in which consisteth the sum of al religio.

The remooue:

BUt here the moter speaketh clean against his own conscience. For he cannot bee ignorant that wee approoue of the number and dignity of scriptures, with the sence and interpretation, according to the testimony of the spirit, the analogy of faith, and the correspondency or consanguinity of doctrine of those that be canonicall, with the difference and diuersity of the others. First the testimony of the spirit teacheth to knowe the number, and to beleue the

The second motiue.

dignity of the scriptures. First in that the spirit of God registreth all those as canonicall, which either Christ or his disciples do auouch as general proofes, or drawe any directe consequence, not meaning those particular proofes, which by oblique reference as the wrtings of heathen men are mentioned in the holy scriptures: and thus can I shew you by expresse places, al the bookes that our church holdeth canonical, and not any other, that I remember, auouched by the holy ghost as autentical prooffe for any point. Secondly the testimony of Iesus is the spirit of prophesie, as saith the spirit of God in the 19. of the *Reuela.* 10. and therefore those bookes of holie writ, that either prophesie or beare witnessse of Iesus; they haue the testimony of the spirit that they are the word of God: which is one way to knowe both the number and the dignity of the scriptures. Again; the Analogy; of faith is another way by which wee reckon, and make reckoning of scriptures. Those bookes of holy writ that teach Christ and nothing contray to the analogy of faith, those we make reckoning of as canonicall; those that be otherwise we reiect as apocriphe. And this analogy of faith is no mutable, but a most sufficiēt directiō to those y haue true faith. If therefore the Papists mislike this rule of analogy of faith, it is a doubt they do misdoubt they haue true faith. Thirdly, one scripture compared by another, doth shew which is scripture: the worde is like the words of Christ who spake with authority and not as the Pharisies. So is there in the worde of God, such an assurance and a maiesty which is not to be found in the word of man. I wil giue you a taste
of

of both kinds in the conclusion of two bookes. The last of *Iohn* the two last verses. This is the disciple that testifieth of these things, & wrote these thinges, and we knowe his testimony to be true. Nowe there are also many other thinges which Iesus did, the which if they should be written euery one, I suppose the world could not containe the books that should be written. What an assurance is here? we know his testimony is true: what a maiesty? the world is too little for it. On the other side, reade the last of the second of *Machabees* and the last verse saue one. If I haue don wel, & as the story required, it is the thing that I desired; but if I haue spoken slenderly, it is that I could. What a weakenesse is heres hee knewe not whether he had done wel or no. If I haue done wel, &c. and what a basenesse? It is all that I coulde. In like sort, if you compare other places of other books canonicall and apocripha, you shall finde that the word of God is all sincere *sine ceramel*, hony without waxe, truth without toies. But the word of man, say it hath a little hony, some truth, yet if you looke into it with a single eie you shall finde much waxe, many ridiculous toies of humane inuentions. And therefore the cōparison of scripture is a right touchstone of scripture. Wherefore if the testimony of the spirit, the analogy of faith, and the conformitie of the word of God bee constant and diuine: then is our beliefe warranted with more sufficient, and diuine authority, then that that dependeth vppon the church, and is pinned to the Pope his fleecue. For that may bee like our lawe; which is (as they say) so mutable, that that which hath bin lawe in one chiefe

The second motiue.

iustices time, is no lawe in anothers: So may that which hath beene scripture in one Popes time, bee no scripture in anothers; or that which hath beene none, may be when it pleaseth the Pope. And thus you see my reasons on our behalfe, nowe let vs see his reasons against vs.

The motiue.

For they affirme the authoritie of the church and ministry, of whom their followers receiue both the sacred scriptures and their expositours, be humane and such as may go aside into errour & somtimes do. So that of necessitie whosoener standeth in the integritie of their opinion, eyther haue no faith at al, or else onely humane and errant. For they that haue a possible impotency of erring in one point of faith, what assurance can they make of distinction, that they do not erre in all.

The remoue.

WEe say indeede that our ministers be men, and that all Christians, which be the church militant, be no Gods, though neereſt in ſauor of God. Wherefore conſidering our nature, we acknowledge with the ſpouſe of Chriſt in the Canticles our owne blackneſſe, drowſineſſe, nakedneſſe, ſloathfulneſſe & errour. But looke vnto the ſpouſe of Chriſt: grace from him giueth vs, and the whole church of Chriſt, beauty, cloathing, watchfulnes and truth. And therefore the caſe ſtandeth thus: while the church looketh vpon Chriſt, and harkneth vnto his voyce, ſhe cannot

Can. 1. 4

Can. 5. 2

Can. 5. 3

Can. 5. 6

cannot erre; for in him is all truth, his worde is truth it selfe. But wee must know that, as there it is, the church sometime sleepeth, and her spouse standeth without knocking and calling vnto her. But because her cloathes bee off, she is loath to put them on againe: because her feet are washed she excuseth her selfe, for feare of defiling them in comming to let him in: Then putteth he in his hand, that is, sheweth his kindenesse and liberalitie vnto her, at the hole of the doore, that is, at that parte of the heart that lieth open to his grace: Then openeth she the doore, but then he is gone and past; because her harte was gone when he did speake: therefore is he gone when she openeth. I sought him but could not find him: Then wandereth the church and erreth, she is taken by the watch and hardly intreated vntil she find him againe: and then she is safe and erreth not.

This then is the truth that the protestantes holde in this point. In any matter necessary vnto saluation the church cannot finally erre: but it is not long of her owne wisdom, but because renouncing all her own wisdom, she giueth herselfe, wholly to be taught by the spirit of God, according vnto his word to know and acknowledge her spouse. But yet sometimes forgetting her selfe, in too much remenbring herselfe neglecteth her loue: by whose departure she may and doth erre in some matters. This the church of God holdeth: but it seemeth by the matter, y^e church of Rome holdeth the cleane contrary, in that he addeth immediatly the contrary practise of their church: when he saith.

The second motiue.

The motiue.

Contrary the Catholickes auouching the inflexible truth of the church as the voice of Christ, & direction of the spirit, doth stay the mindes of the faithful from doubt and waivering. But the other making an head from the body of the church are rightly punished, both with beleefe in errours and vnbeleefe in truth.

The remooue.

THis I take the moter meaneth by the inflexible truth of the church: That seeing the church is gouerned by the spirit of God, it may safely walke where it list without the worde; whither soeuer it goeth it cannot eyther speake or thinke any thing but the truth. And therfore if it determine any thing, eyther without or besides the word of God, it is no otherwise to be accounted, then a most certaine and vndoubted oracle of God. This therfore is the difference betweene them and vs. They place the authoritie of the church without the worde: but wee will haue it so knit, coupled, and tyed vnto the worde, that it cannot be separated or diuorced from it. For this is the discipline of a wel ordered, both house & schoole, that the spouse, & disciple of Christ should submit her selfe vnto the will and worde of her husband and maister: when as if she doth what shee list her selfe, without any commission from Christ, then is shee like those good huswiues that commaunde their husbandes out of doores. And if this bee their dealing, it is no maruaile though the church of Rome

Rome holdeth so much of our Lady: for so some say, those houses do, where the wiues beare away y bucklers. I, but forfooth saith the Moter, this taketh away all doubt and wauering. It is true indeed, as in those houses where the seruants seeke to please their mistris, not caring howe they displease their maister. But as those euill disposed seruants, for their too much loue to the one, are thought often times in the iudgement of the worlde, to play false with the other: So is it with those seruants of Christ, that had rather please the church then Christ, it cannot bee but both they, and their church be adulterous in the iudgement of the Lorde. Yea, but she hath commission from Christ, in that she hath the direction of the spirit: *Iohn. 14. 20.* The spirit which I will send from my father, shall bring you into all truth. But you must vnderstand that this commission is not without the limitation, of *Quæ dixi vobis*, which told you: shall teach you all thinges, and bring all thiges into your remembrance which I told you. Yea, but the decree of the church is the very voyce of Christ why then let her vse the wordes of Christ, and we will belecue her. For that voice only is directed by the spit of God, that speaketh the worde of God. With case S. Chrysostome setteth downe clearelie were he saith. *Multi Spiritum sanctum iactant: sed qui propria loquuntur falso illum prætendunt*: Many do boast of the holy Ghost, but they doe but make a false pretence of him, that speake of themselues. In the end of this Motiue, he chargeth vs for making a head from y body of the church: but we may more iustly challenge the for making two heads on the body of the church. For Christ will bee one head whether they will or no. And the Pope shall bee the other, whether Christ will

The third motiue.

or no, or else they will be no church, which I easily beleeue. But our beliefe is error, and our vnbeliefe truth. Poore soule, thy vnbeliefe in our beliefe, and thy beliefe of our vnbeliefe, is thine errour in truth, and the truth of thine error.

THE THIRD MOTIVE.

THE infinite waies of errours drawe themselves in their originall into two heads, opinion and affection: which (as two cankers) breed the one in the understanding, the other in the will: for our iudgement is easiest deceived, by those things we esteeme truest, and our inclination by what we loue best.

The remoue

IT is a rule in Philosophy, that, *nihil agit extra sphaerā actiuitatis suae*, Nothing by nature can work without the circuit of his own shop or workehouse. The fishes cannot flie, as birdes in the ayre: neither can the birds swim, as the fishes within the water. And therefore it was pretily said of a learned lawyer of this land vnder a noble warriour, when hee was as loude and lusty in the Star-chamber as he vsed to be in the field: Sir remember your selfe, We are not now in your element: The like may I say vnto the Moter, struiuing to bee as fine in philosophy as he vseth to bee in philology: Sir wee are not now in your element. And therefore no maruaile though you so much mistake your selfe. For who euer (that euer had any tast of philosophy) would make opinion

pinion and affection the two heads of error? when as every error is nothing else but a false opinion. But if you would know the originall of false opinion, then may you make these two heads, and fountaines thereof: Fancy, and affection; For fancy doth so print his markes in the vnderstanding, that it fashioneth it; and affection setteth so sharpe an edge vpon the will, that it is formed thereby: by both which meanes opinion is ingendered: which opinion is, as the markes bee, true or false, and as the edge is, good or bad. Which markes, if they bee not suted in the substance of the thinges; which edge if it bee not answered in the qualities of the obiectes, they breed two vandering and mislead iudgements, vvhich bee errors and false opinions. For euen the vvil it selfe, whose obiect is, *verum bonum*, the true good: though it bee led by the good, yet is it tried by the truth. And vvhether the obiect to the affection seemeth to be good, if in continuance of time it proue not truly so to be, the vwant of truth in the good causeth, the vvil enlarged vnderstanding, to erre in iudgement, mistaking the apparent for the true good, which is nothing else but a false opinion of the good: And therefore we vse to say, not without warrant of the truth: if vve conceiue vvel of a man whom experience proueth otherwise, or if vvee thinke hardly of any vvho sheweth the contrary in his dealing; vve had a false opinion of the man. If vvee loue one, vve haue (vve say) a good opinion of the man; if vve hate any vve haue a bad opinion: vvhich opinion either good or bad, beeing by contrarie experience found otherwise, our opinion vvas false, and our error manifest; and therefore is affection rather the father then the fellowv of opinion. And yet bee neither affec-

*Voluntas est
extensus inel-
lectus ad ha-
bendum vel fa-
ciendum aliquid.*

The third motiue.

Λόξα καὶ
ἀληθὴς καὶ
ψευδὴς. περὶ
ψυχῆς. 2.

tion nor opinion simply and at all times cankers. For opinion as it is oftentimes false, so it is sometimes true: and if hee make a true opinion the authour of error, that is an error; if false opinion, that is false: For false opinion is error; and nothing is or can be cause or authour of it selfe.

And as for affection, it is neither good nor euill, but as it is vsed. If it bee bridled with reason, and vsed with moderation, y^e worst affection is good: if without reason it runneth at randome, the best is bad. The triall of an affection is all in the wearing. Indee de it may cause a false opinion helped by fancy, or by straining of it selfe; As fancy may do the like by helpe of affection, or by the strength of it selfe. So that wee will now venture to make a diuision of errors, ranging them into three rowes, 1. The Errors of fancy, 2. Errors of affection. 3. Errors both of fancy and affection, of which kinde, is the error of the Mōter in this place: which moueth him thus to hammer the two diuerse causes of the matter and efficient together. It is the counsell of fancie, and the current of his own affections, and no other thing, as the sequell will declare.

The motiue:

THere is nothing of more manifest presumption then the truth of the scriptures, nor fuller of desire then security of happines; therefore these two being left unlimited, the one of canonicall exposition, the other with necessitie of meanes, are a direct methode of indirecte consequence.

The

The remoue

TO make good his diuision, he would faine giue instances, and pattern out his two errors with two practises or examples. But how he can bring manifest presumption, to error in opinion, or securitie of happinesse, to error of affection, it passeth my vnderstanding: But yet that he would faine doe, as I perceiue by him, by leaping them vnlimited on our parte. As thus, the manifest presumption of the truth of the scripture is left vnlimited by them in wanting canonical exposition; the securitie of happinesse in hauing necessity of meanes. So that if we want we erre, if we haue we erre: whether we want or haue still we erre. But we will answer him in all pointes when we come to his particular obiections. In the meane time for his obscurity; feare to be vnderstoode is an argument of distrust.

The motiue.

Such is the practise of the later religion, they teach that nothing is to be credited, but what is warranted in holy bookes, and giue not infallible rules of interpretation, but such as at last must be ouerruled by priuate opinion: for conference of places, propriety of phrase, acceptions of wordes, can make no other conclusion then euery ones conceits will asorde. So that of an infallible proposition, and arbitrary assumption, must needs insue a dangerous conclusion, though not euer in the matter which is concluded, yet alwaies in the manner of concluding.

The third motiue:

The remooue.

*De virginibus
velandis c. 1.*

IN the beginning of this speech I thought he had spoken of themselves: for he nameth the later religion, which no doubt is theirs: which I could prooue by very sufficient arguments: but that I am partly of *Tertulian* his mind, that *Heresis non tam nouitas, quam veritas renunciat*. Heresies are not so soone confuted for being newe, as for being not true. And therefore leauing this let vs examine the rest of this period; which more truely toucheth vs, and commeth nearer to the matter. They teach, saith he, that nothing is to be credited, but what is warranted in holy bookes: I assure you a shrewde obiection: Why then the Popes *Legenda aurea*, his legend of lyes, is nothing worth with vs, but to stop mustard pots? A sore matter, when such a saint as the Pope, shall beate his head for his owne benefit, to deuise masses, indulgences, trentals, pardones, & purgatory, and you will not beleue him, beleue me you are to blame. You are but a young man, maister A. I hope his holinesse will pardon vs without a pardon, for holding with holy bookes. From whence hath he Peters keyes, Paule his sworde, Christ his wooden crosse, and his owne triple golden crowne, and his monkes monethly, shauen crownes? Hath hee them not by warrant out of holy bookes? It standeth with his holinesse: I knowe hee hath: or else is he shamefully belyed. What though Antichrist bee mentioned in the Bible? I hope you do not thinke the Pope to be him? What though in holy bookes the whore of Babilon be much like the Pope of Rome, and her beast like the city of Rome, and the seuen heades of her beast, as like

as may be the seauen hilles of Rome, as also the Angel
 expoundeth it? Yet welfare your canonicall expositi-
 on that shiffteth all these to another shore; and blindeth
 the eyes of the simple with deuout ignorance & igno-
 rant deuoutnesse, making them beleeeue, that their on-
 ly way to see, is to shut their eyes. But we are taught by
 another spirit to make the worde of God, a light vnto
 our feet, and a lanterne vnto our pathes. And this cau-
 seth vs to bee so simple, as neither to say nor doe any
 thing, neither yet to approue of any sayings or doings,
 without warrant from this word being thoroughly per-
 swaded of this, that who so walketh without this light,
 stumbleth; and who tranelleth without this lanterne,
 falleth. This were well, if you would set downe some
 infallible rules of interpretation. Shall a man make a
 rule for a rule, or set vp a candle in the sun-shine? The
 worde of God of it selfe, vnto it selfe is a rule: what rule
 then keepe you for a rule? Would you haue leade for
 golde, or the leaden rule of mans inuention, for the
 golden rule of diuine inspiration? But the truth is, hee
 speaketh according to the very fashiō of their church:
 it is nothing with them if euery worde bee not a rule,
 squaring the word of God according to their worde;
 when their word should be conformed according to
 word of God. I lighted of late vpon one of their inter-
 pretours, who setteth downe an hundred, thirty and
 three rules for the exposition of the scripture: wherof
 scarce three of them be to any great purpose. Our men
 make the onely meanes to compasse the meaning of
 the holy Ghost, to be the knowledge of the tongues &
 artes sanctified by the spirit of God: being furnished
 with which helps our trust in God is, eyther in the A-
 nalogicall, or anagogicall, historicall, or morall inter-
 pretation,

Reuel. 17.

Ribera in pro-
 phetas minores.

The third motiue.

Marlorate.

pretation, in one of these fower to find out the true and natie meaning of most places in the booke of God. Neither be these expositions by these meanes accomplished, to be accounted the conceits of priuate men: but rather the counsell of the true vicar generall of Christ, which is the holy Ghost. For as the writing of the Septuagintes, being so many men differing in so fewe wordes, were knowne to be directed by the finger of God: So the consenting of many of our writers, iumping, and ioyning together without iarre in one exposition, (as in our ecclesiasticall exposition appeareth) doth certifie our consciences of the direction of the holy Ghost. Now what he meaneth by an infallible proposition, an arbitrary assumption, and a dangerous conclusion, I know not: vnlesse he would haue the church of Rome alone to frame the maior, the minor, and conclusion; which if he could once bring to passe, all the world should be papistes.

The motiue.

*I*N like manner they promise security of saluation, without respect of repentance and workes, which are inenitable consequences, if all be true that they teach. So that hee which hath faith, needeth no more to care for good workes, then they that haue dronken a sound purgation, for going to the stoule.

The remooue.

WE will not be angry with these slanders, least wee should seeme to acknowledge them, but condemning them they will weare out of themselves. But yet let me tell you this: wee do promise no securitie of saluation,

saluation, for it is out of our power, but Christ promi-
 seth it : whosoever beleueth in me though hee were
 dead, yet shall he liue : he that beleueth in me shal not
 perish, but haue life euerlasting: So that it is Christ and
 not vs that you repine at, in grudging at our securitie.
 Which securitie neuerthelesse wee teach not voide of
 works and repentance, for that were sottish: but with-
 out doubt or wauering, for that is truest. Faith, the scale
 of this security, can no more bee without repentance
 then the sunne without light, or the fire without heate.
 Faith the cause, repentance the effect : Faith the Tree,
 repentance the fruit : faith goeth before, repentance
 commeth after ; after I say, not in succession of time,
 but in the order of causes. According to that rule of S.
 Paul: *Quicquid non est ex fide peccatum est*: whatsoeuer
 is not of faith, is sinne; euen repentance it selfe not *ex fi-*
de, not comming of faith, is sinne. This *ex fide*, out of
 faith, argueth a priority of faith : why then you will
 say, he that hath faith, may liue without care; for repen-
 tance commeth with it. I, but yet you must know, that
 where faith and repentance be, there must needs bee
 care. For the first of the seuen affections of repen-
 tance, in the second to the Corin. 7. 11. is, great care.
 So that our security is not *sine cura ite*, goe without
 care, as the etimology seemeth to implie. For being wa-
 ked by repentance from the sinne of security, not to be
 secure bringeth vs the next way to security of saluati-
 on. Thus is our security, not carnall but spirituall; not
 without care, but full of care. For where there is true
 faith, there is true repentance; and where is true repen-
 tance, there is a great care, not only to eschew euil, but
 to do good. As touching that beastly similitude wher-
 with he windeth vp this point, it is not worth the na-

The fourth motiue.

ming. Hee that toucheth pitch shall bee defiled therewith. It only serueth to set out vnto vs, as dounge doth the stable, where dwelleth an vnclean spirit.

The motiue.

THese are the two fallacies whereupon Luther builde his rebellion, and wherein all the heresies of our time conspire, though otherwise at difference with themselves: for there can be no fitter baits to beguile simple men, then opinion; and sensual men, then ease: because euery one lieth open to decay in his own vices.

The remooue:

You speake but by heare say: for this can I say: you neuer had, much lesse euer red al Luther, that you can iudge thus throughly of him. Such be his fallacies, that all the sophistry of the sea of Rome, either in his time, or since, could neuer bee able to aunswere them. And because you talke of baits, let vs compare our baits together, that wee may see which are the best fishers of men. You baite for simple men with ignorance: but we baite for ignorant men with knowledge. Your baits for sensuall men, be indulgences: but our baite for carnall men is care. Now let the world iudge whether we or you flatter our selues most in our owne vices, and decay soonest in our own flatteries.

THE FOURTH MOTIVE.

Amongst many loadstones, that which hath the preeminence of vertue in proportionable distance, winneth the

The fourth motiue.

21

the Iron frō al the rest: So Christ being lifted vp in the abasing of his passion, promised by his attractiue virtue, to draw vnto his seruice, all men from al religions For what rebellion of nature cannot hee pacifie, vnto the vnity of Faith, when he pleaseth to come within compasse, that hath united humane nature into Gods hypostaticall union? Therefore to gather vp the effect as a threed, to leade to the cause, the greatest multitude in consent of communion among the diuerse parcels and rentes of those that beare the livery of Christ his name is a sufficient demonstration of the true and naturall loadestone, which must of necessitie drawe more vnto it then the rest, because it effecteth by his owne virtue, when all the rest worke onlie by the touch thereof.

The remoue

IT is a worlde to see, *quam ingeniosa nequitia*, what a Iwit wickednesse hath: a strange deuise to drawe on a strong delusion. Howbeit, if this be all they haue to shewe: the deuise of the loadestone built Mahometers tombe before their temple; and the argument of multitude is more viewable in the churches of Turky, then of Italy. Christ is the loadstone, but all mettall is not Iron, that is, constant in affliction and firme in faith. More leade that beareth euery stampe, and tinne that windeth euery way, and copresse that carieth diuerse colours, then iron: some are too grosse to be drawn as lead, and some againe are too fine to be drawne, as siluer and gold: so that as most mettals cannot be drawn of the loadstone; so most men will not be drawne vnto Christ. Why then doth he promise to drawe all vnto him: whom he meant by that all I take it he telleth vs:

Mahometers
tombe of Iron
drawn vp by a
loadstone and
hanging in the
ayre.

G 2.

John,

The fourth motiue.

John. 3. 15. whosoever beleueth in him he will drawe him vnto him, y he shal not perish but haue life euerlasting; or else as the cōmon answere is, *genera singulorū*, not *singula generum*, of all sorts some, not all and some: As the moter would haue it all men from al religions. Why then do they wrangle with vs? vvee are of their religion; why do we reiect the Iewes? they are of ours: vwhy do the Iewes contemne the Turks? they are al of one religion. If it be true that he saith that Christ hath drawn all men from all religions vnto his seruice: why doth he labour to distinguish the true from the false by multitude, when there is no difference at al? But indeed there is a difference, & if you vwill needs make it in the nūber, it is in the paucity, & not in the multitude: For that is Christ his own marke vverby he knoweth his flocke. *Luke 12. 32. pusilla grex*: Little flocke. Feare not little flocke, for it is your fathers pleasure to giue you a kingdome. And the Moter saith.

The motiue.

THis populous inheritance, of such as professe the communion of his doctrine, was giuen him as a royalty in the 2. Psalme. And after his resurrection he sent his Apostles to take possession of the dowry of his church, from Hierusalem vnto the ends of the world, and the prophets who from their heigh tower of speculation might overlooke more then the compasse of 2000. yeares, and therefore took the draught of Christ his kingdome, could perceiue no signe more glorious and visible, then a multitude reaching from the East to the West, and spreading over the earth. And yet for the straights of the throng putting vp supplication to the church, to send some colones & to enlarge their habitation. *Angustus est mihi, fac spatiū mihi vt habitē.*

The

The motiue.

HERE the moter would faine intrench his multitude, in the behalfe of their church within the safe garde of three places of scripture: but all in vaine. For first for his first place the second Psalme and 8. verse, & the beginning of the verse, there is, as in many other places, mention made of the vocation & calling of the heathen: which was fulfilled by the ministry of the Apostles, but especially by *Paule*, who thereupon is called *doctor gentium*, the teacher or doctor of the gentiles; but there is no mention in that place of many or fewe. But yet hee to whom the offer in that place is made saith Mathew 22. Many are called, but fewe are chosen; whereout we may obserue two kinds of churches, with their two sortes of congregations. There is the called church, and there is the chosen church; and their congregations bee many, and fewe. The called church hath many in the congregation, but the chosen church but fewe. You will be called the church, or the called church, therefore is your congregation many; but we are the chosen church, therefore is our congregation, fewe; that the scripture might bee fulfilled. And as for the latter part of that same verse: where the vttermost parts of y^e earth, which are not so populous as the middle, are promised as a possessiō vnto Christ, that is nothing vnto them, but it is much vnto vs who are said euen by the poet to be vttermost of all people. *Et penitus toto remotos orbe Britannos*. And therefore the Pope placed the Archbishop of Canterbury at his right toe, *Tanquā alterius orbis papam*: as he said, As it were a Pope of an other world. So that his first place

The fourth motiue:

affordeth nothing but the calling of the heathen, wher in we haue as great a share as any, in that we are parte of the vttermost partes of the earth.

The second place is the 28 of Mathew, or 16 of Marke as I take it. And it is as well applied, as it was by frier Francis, aliás saint Francis, who (bicause our sauiour Christ in that place giueth in charge to his disciples, to go out into all the world & preach the Gospel to euery creature) went to the sea side, and preached to the fishes, and into the wildernesse and woodes, preaching the gospell vnto the beastes and birdes. The like threede of consequence the moter draweth out of the same place; that because after his resurrection he sendeth his disciples to teach all nations, and to preach vnto all creatures, therefore the greatest companie is greatest liklihoode, to be the true church; framing his argument affirmatiue; which the Apostle maketh negatiue, Rom. 10. *Sed non omnes*: But all haue not obeyed the gospell. And by a speach borrowed from the prophet Esayaes intimating that eyther fewe or none beleue as they ought. Lord, saith he, who hath beleued our report? and therefore either fewe or none in comparifon, be the note of the true church.

The third place which bordereth nearest vpon their ground, (though of another nature) is in y 49. of Esay 20. *Angustus est mihi locus, fac spatium mihi vt habitē*. The children of thy barrenesse shall say again in thine eares, the place is strait for me, giue place to mee that I may dwel. Where the church is not compared with other congregations, but with it selfe. In regard of the former desolations, persecutions, and afflictions, the church was barren, and without children: but there is a time of deliuerance there prophesied and promised, after

Straitned in
her selfe, not
inlarged be-
yond others.

The fourth motiue.

23

after which the Church so increaseth and multiplieth, that she exceedeth the narrownes of her own breadth, and ouerreacheth y shortnes of her own length. And therefore although *fac mihi locum* giue me place, sheweth that she is straitned in her self; yet notwithstanding *Angustus est locus*, the place is straight: argueth no excelsiue breadth in comparison of other places. Wherefore all that that place affordeth is a comparison of times in the same church; and not a comparison of churches at the same time. And in my opinion considering the state of the church of Englād what it hath beene, and what nowe it is; there is not in all the Scripture, a more pregnant place, to confirme the conscience in this point in the truth of our religion, then this is being applied with the antecedēts. Thy builders make hast; thy destroyers and they that made thee wast are departed from thee, &c. *lege, intellige, collige.*

The motiue.

A*Nd because by diuine dispensation there were some seditions and factions to spring in his kingdom.*

The remooue.

This fauoureth much of Machiauel, to say, seditions come by diuine dispensation, is as if the maister of the house shoulde sowe discorde amongst his seruantes, thereby to vnderstande the dealing of both factions. But he proceedeth.

The motiue.

T*hat it might not breed admiration in the newe subiects by the nouelty or distraction of doubt, if the new*
part

The fourth motiue.

parte might by number be mistaken. Therefore Christ & his Apostles haue both foretold there should bee heretiques, and branded them alwaies by the note of paucitie to be distinguished from the generall multitude. For they shall come vnder the stile of small and thinne numbers & priuiledged places. There is Christ among the Caluinistes in Geneua. There is Christ among the Lutherans in Germany. In the desert for a thousand yeares since Phocas. In some secret of concealed doctrine, since the Apostles time. But beleue them not, for not al, or the most part shall be apostate, but some, not many, but such as in compare of the whole multitude, shal be as errant planets in respect of the fixed starres.

The motiue.

HAuing spoken for themselues, he would fain now speake against vs. Which he thinketh he doth by taxing of fewe, small, and thin numbers, as not fit for the seruice of the great King: and yet we reade in the reuelation that the most part of the world waite vpon the whore of Babilon: and the fewer or smaller number worshipped the Lambe of God. We are fewe, as that number that enter in at the strait gate, walke in the narrow way, and find euerlasting life. But we are not fewe, as those famous infamous heretickes, which came like great plagues one or two in an age. Englad, Scotland, Germany, Geneua, Denmarke, and a great part of France no contemned number, though wee contend not in number. There is Christ among the Caluinistes at Geneua, why not? a great deale sooner then at Rome; where there be the two infallible signes of his presence, the preaching of the worde, and right vse of the sacraments. There is Christ in the desert:
not

not vnlike; when the church was there, for the space of seauen hundred yeares or thereabouts, euen all the time of Antichrist his cheefe strength and tyranny. And this I take to be meant by the time, and times, & halfe a time: *Reue, 12: 14*. But to the woman, which is the church, were giuen two wings of a great Eagle, y she might fly into the wildernesse, into her place where she is nourished for a time, and times, and halfe a time, from the presence of the serpent.

The motiue:

THerefore this argument from the multitude of communicants in the same faith, promised by God, foreseen by the Prophets, confirmed by the Apostles, was esteemed of so sufficient prooffe, by the primitiue commanders of Christ his church: that they used it alwaies against the hereticks: & oftentimes when they were to encounter they would brādish this sword, as deadly & unavoidable, to amaze and yet not strike with it. *Poteram omnes propositionum tuarum riuulos, vno ecclesiæ sole siccare.* For the experiment wherof if we turne ouer the successiō of histories age by age, we shal find that when any heresie was at the highest floud, it was not comparable to the ebbe of catholickes, no not in the torrent and inundation of the Arians by Athanasius testimony. Therefore we may presume the euent of that propheisie which hath so equally proceeded hitherto, and used for a weapon against the heretickes of our time, which hath bin so oftē died in the blood of their ancestors, and followe our fathers herein which so happily followed others. *Deo gratias.*

The fourth motiue.

The remoue

HE that in Logicke concludeth vvithout a *medium*, reckoneth at his Inne without his oaste : both which the Moter doeth in this place. First his argument wanteth a *medium* : for a multitude is not a fit *medium* to proue a church. But *multitudo credentium*, a multitude of them that belecue, argueth the church : but that is forgot all this while. Secondly, he reckoneth without his oaste : for hauing wrested three places of scripture, to his own purpose, though contrary to reason : he maketh reckoning of them in this recapitulation or score of his proofes, promised by God, foreseen by the Prophets, confirmed by the Apostles: But aske the Apostles, the Prophets, and God himselfe, & they vvill all, as one confesse, they knowe no such signe, or made no such score, as seuerally in their places wee made enquirie of. Yea, but the primitiue church vsed it alwaies against heretickes as a deadly and vnauoidable sword. But yet it was but a florish of theirs, saith the Moter, they brandished it to amaze, but did not strike with it. What need I answer him when he answereth himselfe? they vsed it as deadly, and yet did neuer strike with it : if they did not strike with it, how knewe they it to bee deadly? If they knewe it to bee deadly, why did they not strike with it? They saide perhaps as the Moter saith in this, *Poteram*, &c. I coulde doe this, dry vp all your riuers of argumentes, with the sunne of the church. No, no, they were learned and godly men, and did both know, and acknowledge, that the true church consisteth not in outward shew but in inwarde substance : not in multitude of men, but in the truth of God: not in the name of catholikes, but in the nature of Christians.

The

THE FIFTH MOTIVE.

THis new stamp of religion, which Luther & his ministers boast of to bee reformed according to the ancient coine, cannot auoid the defect of counterfait.

The remoue.

THis is the paradox or position which this motiue holdeth, to vvhich we answere affirmatiuely: *Respondetur quod potest*: we answere, it can defend it selfe from the flaunder of counterfait. Nowe let vs see his cunning in prouing the contrary, though the manner of bringing in his position be out of frame, but we will not stand vpon words. *His reason.*

The motiue.

BEcause so generall a reformation, and restitution of the primitiue church neither can be, neither was to be expected.

The remoue.

WHerein he seemeth by way of concession to grāt, that indeed the doctrine and discipline of the primitiue church was wholly corrupted and depraued by them both in matter of doctrine, and discipline of manners. But their hope vvas, that so generall a reformation and restitution could not be, and therefore grieved them the more because it was not expected: wherein I vvould faine shew you their blindnesse, and their impiety. Their blindnesse, in that they would not see that

The fift motiue.

God can do all things, hee can restore in a moment of time, y^e which mā hath corrupted in a milliō of yeers, and that either with, or without means. Their impiety, in that they delighted in their rottennes, without looking for recouery; thinking of God, because theselues were so, as carelesse of his church. But he maketh shew of some reason in the words following, vvhich maketh me make the more haste.

The motiue.

FOR although the worship of adulterous religion have suffered many changes, either by the admiratiō of some man of extraordinary account, or the intimation of oracles, or the ambition of superstitious, or inuasion of neighbours, or change of gouernement, the state alwaies fashioning religion, the fittest consequence of policy: yet in the true religion instituted by God himselfe, the diuine ordinance hath made onely two memorable varieties, not by condemning the former, but by preferring the latter; not in difference of substance but perfection: not by retraction as in change of their counsell, but adding of timely accessse. The first was from the law of nature, to the subiection of the law written. The second from the severity of the lawe, unto the obedience of the Gospell (Christ being the summe of al, but with difference.) For in the state of nature hee was discerned as farre off as a bodie. In the lawe hee was distinguished nearer as a man: In the Gospell he is seene face to face: Both these changes were restitutions of the former, but with some perfection. For Moyses restored the decalogue, sacrifice, worship of one God, circumcision, tenthes, Saboathes, and such like, which were in the state of nature but arbitrarie for harmony.

monie. In the Gospell Christ restored the interpretation of the lawe which was corrupted, and the three great partes of religion. Iustification by faith, which was exemplified in Abraham. The sacrifice of himselfe, which was figured in Isaacke, and in the Pascha. The mysterie of baptisme, which was instituted in the deluge and redde sea, and the Eucharist which was acted by Melchisedech.

For like as when Thamar the daughter in lawe of Iuda brought forth her twinnes, Zaram and Phares, Zaram first put forth his hande, and the midwife tyed a red threed about it, and he pulled it in againe, and his brother Phares was borne before him: So the sacramentes of the Gospell, which are bound about with the red threed of Christ his passion, did first shew their hand in Abraham, and Melchisedech, but the sacraments of the Jewes were borne before them.

So that these two bee not changes but restitutions, and these are two earthquakes, registred in the Scripture, prophesied of before, expected by the Church, brought in with prodigious signes, confirmed by the visible presence of God in miracles. And one more we expect which shall change all thinges temporall, into eternall, at the ende of the worlde.

The remooue.

THE policy of nature in things without reason, discovereth the reason, of the policy of this bauking the bush. where the nest is, a short complaining: but where it is not, much adoe, as if there it were. Would you find his nest? then take him at the first and shortest, and let his longest and last alone. The first change

The Lapwing

The fifth motiue:

of adulterous religion came, saith he, by the admiration of some man of extraordinary account: & was not this the first step to popery? when some bishoppes of y^e account in Rome were aduanced to the familiarity, and frendship of the emperours, *Theodosius*, and *Constantine*, and such like: this gaue the first occasion of popery. After that, that which he speaketh of, the ambition of the supersticious increased it: For after the bishop was once thus aduanced to the frendship of Emperours, then must the emperor take his crowne from the bishop and no other.

——— *- Sumit quo dante coronam: &c.*

After this ambition, followed inuasion. The ambition of the supersticious to giue the crowne, turned to the inuasion of neighbours to get the crowne. After the emperor had made him his neighbour in placing him next vnto him, presently hee grewe ambitious, to giue him his crowne, and then traiterous to take his crowne from him. After inuasion of neyghbours, succeeded the change of gouernement; The Emperour of Rome into the Pope of Rome, the empire into the popedome: which is as great change of gouernment as may be. And lastly see how they fashion religion, the fittest consequence of policy. For the authority of the Pope, it is the policy of their religion, to make the popes supremacy, the religion of their policy. For the Popes purse is purgatory, and pardons: for his pleasure stewes & strumpets: for their doctrine neither schoole diuinity, nor preaching diuinitie, but politique diuinitie beareth all the sway. So that to find their nest go no further then the adulterous religion, which he speaketh of first: and there, or no where you may find these vncleane birdes. For all the rest of his talke is nothing
else

else but to drawe you from this place least you should perceiue them. What then say you to the rest of his discourse? Nothing but what hath beene said of olde; *Sine controuersia sapit*: he is witty and learned therein, but to no purpose, cleane besides the controuersie.

The motiue.

B*esides these neither the scripture mentioneth any more, neither the iudgment of the church & fathers did expect other.*

The motiue.

IT is not well done therefore of the church of Rome to bring in another, adding as it please them to the word of Christ, with a greater change therof, then the lawe written brought to the law of nature, or the Gospell of Christ vnto the lawe written. For the latter of those is the ripening of the former. But this last of theirs exceeding the highest degree of ripenesse, what is it but rottennesse?

If you deny the matter: the case is plaine. For if you accounte that for one, which was but from the not writtē law vnto the law written: then may you as easily reckon that for another, which is from the written Gospel vnto the not written gospel traditions I mean, which you esteeme as true as the gospell). And sure, I think, if a book were written of your not written truth, it would rise to a greater volume then the gospell of Christ, and epistles of the Apostles. And therefore this is ~~one~~ addition, or, if you will, restitution, more then the scripture mentioneth, the church of God alloweth, or the fathers did euer expect.

The fift motiue.

The motiue.

FOR what prophesie eyther in the old testament or in the newe made way for this reformation, after 1000. or 1500 yeares? What prodigious signes gaue the world warning of Luthers comming? which of the creatures out of course gaue attendance at his birth? with what extraordinary power was he guarded? with what mirasles was his doctrine graced? That a religion venerable for age, certaine for succession, comely for order, admirable for vni- tie, approued by experience, allowed by prouidence, confirmed by mirasles, rooted in so many kingdomes, that neuer was doubted of but by heretickes, neuer saw change but by her enimies, should vpon one mans and such a mans credit, and authoritie without greater cause, without any cause, fly the worlde and leaue her kingdome and royaltie at the dispose of one Apostata and Monke and an incestuous monke.

The remooue.

ALL prophetes both in the newe and in the olde testament make way for this reformation. For as euery falsehood maketh away the truth, so euery truth maketh way for the truth. But you perhaps would haue some particular places. First in the old testament the corruption of your religion is set out in the tearms of the abomination of desolation spoken of by Daniel the prophet: Dan. 9. 27. And the reformation of our religion in the whole course of the 49 of Isayah, vnder the titles of reparation from ruine, recovery fro barrennesse and deliuerance from captiuitie. Againe in the newe testament the 17 of the Reuelation, both your abomination and our reformation is so clearly prophesied,

prophesied, that though we were spurblind we need no spectacles to make the truth seeme greater. First in the 3. 4. 5. 6. verses, the whore of Babilon is so liuely painted out in her seat, attire, riches & qualities, that who hath any iudgment in colours, may easily see it to bee the picture of the Pope of Rome. Secondly the fall of Kingdomes and corruption of religion in the interpretation is set out. And ten hornes which thou sawest are ten kinges which yet haue not receiued a kingdom^a, but shall receiue power as kinges^b at one hower with the beast. These haue one mind, and shall giue their power and authoritie to the beast. These shall fight with the Lambe, & the Lambe shall ouercome them. &c. 12: 13: 14: vers. The application of which explication would set out vnto vs, both the number and condition of those kinges, who were but as kings, because they had giuen their power and authoritie to the pope of Rome. Thirdly the recouery of the kinges and the reformation of religion in the 16 and 17 vers. And the ten hornes which thou sawest vpon the beast, are they that shall hate the whore, and shall make her desolate and naked, and shall eate her flesh, and burne her with fire. For God hath put in their hartes to fulfill his will, & to do with one consent for to giue their kingdomes vnto the beast vntill the wordes of God bee fulfilled: what can be more plain for reformation? First he saith the ten kinges shalbe with the beast, and fight with the Lambe: and then afterwards, hee saith, they shall bee with the lambe, and fight with the beast: that is, as it is there expounded, they shall with one consent giue their kingdomes vnto the beast, vntill the wordes of God be fulfilled: & then God putteth into their minds to fulfill his will. VVhich being happily begon by some

^a Sub imperato-
re Romano.

^b Cum pontifice
Romano.

The sixth motiue.

1. Cor. 2.

of those kinges, God grant the other may take example by them, and speedily may do the like. I might here shew that he hath out-dated the age of Popedome: but his absurdity in the next point is greater. *Iudai signa petunt*: The Iewes require signes, saith the Apostle. The moter is become a Iewe, he will not belecue the truth, vnlesse it be confirmed with signes & wonders. Why, Luther did not preach himselfe, neither did he teach any new doctrine, but what had beene from the beginning, that he needed any signes. The miracles of christ and his Apostles confirme his doctrine and our faith: for him onely teacheth he, and in him onely do we beleue. Neither the error of the ancient, nor the succession of ambition, nor the order of superstition, nor vnity in malice, nor experience in craft, neither naughtie prouidence, nor lieng miracles, neither yet vsurped authoritie ouer many kingdomes, without warrant eyther from the lawe of God, or lawe of man, shal win vs from our Christ to your Antichrist; from the lambe of God, to the whore of Babilon; from the sincerity of reformation, to the abomination of desolation. Thus Luther moued, and thus stand we. *Deo grtias*.

THE SIXT MOTIVE.

As the cause is the patterne of the effects, upon which ground saint Paule from the vnitie of Gods church buildeth the vnitie of Faith: so may we go backwards from the difference of effects to deny the affinitie of the cause, and from the impossibilitie of vnion in faith, take awaie the possibilitie of dependance from God.

The

The remoue

IT is an argument that the mistris is blinde who is led by her maides: what thinke you then of their diuinity, borrowing all their light from humanity? The first in this motiue is Philosophy, and after her commeth in diuinity treading in her steps. Blind diuinity

First *Aristotle*, and then *Paule*: and vppon *Aristotles* ground commerh in *Paul*; as who would say, *Paul* hath purchased a plot of *Aristotle* to builde vpon. Christ saith that his church is built vpon his own rocke: but the Morer saith that *Paule* builde their Church vppon *Aristotles* ground. If they haue no better euidence then this, I doubt their title is not good. For besides that the Philosopher neuer had the ground, whereon the church standeth in fee farme: the Apostle neuer bargained with the Philosopher. And besides both these, I am afraide, hee hath forged the deedes both of the philosopher and Apostle, to serue his owne turne. First for the philosopher; I do not remember that hee sayth the cause is εἰδέναι, τυπέναι, or παρὰδειγμα, the forme, patterne, or example of the effect. But *Qualis causa talis effectus*: Such as the cause is such is the effect. And yet euen this also is not to bee vnderstoode of all causes at all times. Not of the finall, for the intent of a man may be good, and yet his action euill, as hee that doth euill that good may come thereof. Not of the efficient; for y^e carpenter is nothing like his house. And the double heate of the vpper and lower regions of the ayre, by the compassing of the contrary to it, cause the cold of the middle region, where the clouds be. Not of the material and formal causes; for the mat-

Per antiperi-
basin.

The fift motiue.

rer and forme be the effect : and nothing is like it selfe, but euery thing is it selfe. Onely this principle is to be vnderstood of the proper effect of the sole or solitarie cause. And therefore the nice pointes of curious philosophy can lay downe no certaine ground for sound diuinitie. Secondly for the Apostle: I maruaile where we may find that place of Paule, where, vpon the former Philosophicall ground, he buildeth the vnity of faith from the vnitie of Gods church? There be two kindes of blindnesse, saith Tertullian, *non vident qua sunt*, when men see not those things that be, they are blind: *Videre videantur qua non sunt*, and when men seeme to see those thinges that are not, they are blind also. Paule buildeth the vnity of faith vpon Christ onely, & that he cannot see: & so he is blind. He buildeth it not vpon the vnity of the church which he seemeth to see: And thus as saith the same author, *Dua species cecitatis facile concurrunt*. He is doubly blind, which may easily bee; for in the next wordes hee saith, *they may goe backwardes*, as true it is, blind men do, as soone as forwardes; but his meaning is as his wordes be, *From the difference of effects to deny the affinitie of causes*. And yet the selfe same sun, hardeneth the clay, and softneth the waxe; being one and the same cause not onely of different but also of contrary effectes; but yet the rule holdeth in his causes and effectes; And from the impossibilitie of vnion in fayth take away the possibilitie of dependency from God. Indeede true it is which Tertullian saith, *Cui veritas comperta sine deo, cui Deus cognitus sine Christo, cui Christus exploratus sine spiritu sancto, cui spiritus sanctus accommodatus sine fidei sacramento?* To whome is the truth opened without God, to whom is God knowne without Christ, to whom is
Christ

*Apologi. cap. 9.
Ephc. 4. 5.*

The sixt motiue.

31

Christ made manifest without the holy Ghost, to whō is the holy Ghost giuen without y^e sacrament of faith? So that this is the gradation of faith: where is the sacrament of faith there is the holy Ghost, where is the holy Ghost there is Christ, where is Christ there is God. From whence we may also drawe the line of dependency from God: God in Christ by the holy Ghost through faith, combineth the faithfull into one mysticall body which is the church, and draweth it vnto himselfe to be vnited vnto Christ the heade. Wherefore hauing the sacrament of faith, which is a sufficient vnion, wee haue the holy Ghost, wee haue Christ, and by him effectuell dependency from God. As I will prooue in the next period, where hee labourereth to inforce the contrary, for that is the proper place of argument. Onely in this place I do but point the finger at it; as a note of obseruation that here is the verticall point that this motiue in the height therof climeth vnto.

The motiue.

Such is the religion of the protestantes which hath no certaine principle of unity, and therefore lacketh the cognisance whereby true religion is knowne: for where there is not an infallible authority, which doth iudge and decide controuersies by remouing al occasions of doubt, and reply, and vnto which absolute obedience is tyed: there must needes be variety of iudgements and opinions, which cannot be tyed in one knot; for al unity in particulars proceedeth from the vinty of some cause wherein all agree.

The sixt motiue:

The remooue:

THE protestants religion hath both the law of faith, *lex fidei, articuli fidei*, saith *Tertullian*, and the commandement of loue: A newe commandement giue I vnto you, that you loue one another saith our sauour Christ: both these the protestantes haue: as may bee proued by their constancy in persecution, and consent in reformation: and therefore they want not that certaine principle of vniue, whereby, as by a cognisance true religion is knowne. And as for that authoritie he speaketh of: we must knowe, that there is *Rex*, or *iudex inter nos*, a king or iudge amongst vs, whose gouernment is outwardely to bee seene amongst vs: and there is *Rex intra nos*, a king within vs, whose kingdom is to be felt within vs in our hearts. Againe, the king or iudge that is *inter nos*, among vs, diuideth his power in *ciuilem & ecclesiasticam*, into ciuill and ecclesiasticall gouernement. But neither of these Christ accepteth of. For Christ hee submitted himselfe to the ciuill authoritie, when hee paied tribute vnto *Cesar*: and then to the ecclesiasticall, when he was brought before the high Priests: and iointly he putteth them both backe, where hee saith to him, that would haue had him bid his brother diuide his inheritance with him, *Quis constituit me iudicem inter vos?* who made me a iudge among you? And yet by the confession of the very heathen Christ was borne a king: *ubi est ille qui natus est rex iudaorum?* where is hee, saie the wise men, which is borne the king of the Iewes? And by the superscription of Pilate himselfe Christ died a king: Iesus of Nazareth king of the Iewes. Now then will you know the authority

Luke, 2. 2

Iohn. 19. 19

authoritie which maketh Christians? It is not *regnum inter nos*, a kingdome amongst vs; for my kingdome is not of this world (saith Christ:) But it is *regnum intra nos*; the kingdome within vs, which is of greater authoritie then that among vs. For although mans kingdome be of great force, as beeing *regnum inter nos*, a kingdome among vs; yet is it outward onely, and not within vs. But the kingdome of God is spiritual, holie, and within vs. And what other authoritie was there I pray you among the Apostles? Was Peter the Apostles Pope, and yet checked to his face by Paul? what other authoritie in the primitiue church? was there eyther Pope, or councill, but such as was voluntary without call or commaundement of any one? And yet all controuersies brought to a better passe then the pope can euer bring them vnto: because the authoritie was inward and not outward, in heart and not in wordes. It is no meruaile though men without all religion, haue notwithstanding a care of their actions: for there is *lex frani* for that, mans lawe to bridle them in that case. And politicke wise men will goe yet further, they will not onely haue an eye vnto their handes, but they will haue a care of their tongue also, that it bee not an Hebrew-English tongue, that is *Lashon*, which in Hebrew signifieth the tongue, and is English for the vice of the tongue. And they haue some reason likewise for this: for the law of man an outward gouernement, taketh hould of words as well as of works. But tell me I pray you, if you can, what is the cause why some men haue a respect vnto the thoughts of their mindes to restraine and bridle euen them also? So that although satan indeuoreth to suggest into them, *Cogitationem mali*, the thought of an euill thing: yet they will strue so
against

Our authority
is greater then
the Papists, if
theirs were
good.

The fift motiue.

against it, that they wil not permit it to be *Cogitationem malā*, an euill thought (as one of the fathers speaketh.) No other reason can bee rendred hereof, but *spiritus dominatur in conscientijs*, the spirit of God raigneth in their heartes and consciences, and the scepter of that kingdome (which is the feare of God) beateth downe all sinne in them: as with *Ioseph* who would not sinne, though secretly, and with preferment, because he feared God. There is not, nor euer hath beene, that I can read of among vs, any positiue lawes against othes & ordinary swearing in common talke: And yet wee see and know that there be some men, that be as careful to refraine their tongue from swearing, as to obserue any of the princes lawes, and will be drawn as soone to kill a man, as to sweare an oath: and this is nothing but *Christus habitat & dominatur in corde*, Christ dwelleth and ruleth in their hearts: and this lawe of Christ in the Gospell, *sweare not at all: neither by heauen, for it is the seat of God: neither by the earth, for it is his footstoole*: standeth in as full effect, force and strength with them, as any lawe or statute of any prince whatsoeuer: this is our dependency from God: this is the authority that ruleth vs in our actions, and ouerruleth vs in our opinions and iudgements: this is *sacramentum fidei*, the sacrament of our faith, wherein, according to the olde Romane *Sacramentum militare*, sacrament of war, wee giue vp our names, and take our oathes to be true vnto our heavenly king, and as good souldiours, manfullie to fight the Lordes battaile: whereby wee are vnited as many soldiours into one bande, hauing one captaine, one Lord, one God, one maister and sauour, who is in and ouer all: *Halleluiab.*

The

The motiue.

B*Ut there is no such infallible authority, the iudge of controuersies, besides the voice of the church, which the protestants either put altogether to silence, or else obey so far as they please: for the scriptures, whom they haue erected to be iudges, as rebels that put down all iudges, and pretend to be ruled onely by the lawe, which cannot alone supply this place, to take away all occasions of controuersies.*

The remoue.

Shoulde a man beleue the wife that differeth from her husband? Or shoulde a man giue care vnto her that wrangleth, chideth, and telleth lies of him that should bee her best beloued? no more can the protestants obey the voice of that church that differeth from Christ, or desire to know her pleasure, that careth not to please her spouse. As for the scriptures, wee knowe them to bee the reuealed will of God; and erected by God, and not by vs, as the onely touchstone to try the truth by. But yet we do not (as the Moler challengeth vs) put down all iudges. For we haue our ecclesiastical iudges, for the discipline of the church, and our moderators in diuinity, for the doctrine of faith; both as discreet in gouernment, and as learned in iudgement as any they haue. Onely this is the difference betweene theirs and our iudges: They, as tyrants, woulde haue their censure aboue the lawe ouer the scripture: wee as subiectes, iudge out of the lawe by the scripture: And therefore they are more like to outlawes then wee to Rebels:

The sixt motiue.

The motiue.

AND if there were no other argument their own irreconcilable quarrels, in so manifold differences among themselves, might suffice to stop their mouthes herein.

The remoue

SAY there be some small iars in matters of discipline among vs, doth this ouerthrow our religion? Bee all of yours of one minde? whence then come the diuers names of Thomists and Scotistes, of white and blacke friars? who differ as much in opinions often times as colours. And the Iesuities (who like *Scipio* subduing *Africa* was called *Africanus*, so tooke they their name) bee as peeuisht as any Puritan with vs. But in the doctrine of faith we go all hand in hand together: and so long as the substance of doctrine remaineth, the circumstance of discipline canne make no rent in Christ his coate. *Articuli fidei lex fidei: Hac lege manente cetera iam disciplina & conuersationis admittunt nouitatem correctionis, operante scilicet & perficiente usq; in finem Gratia Dei:* The articles of our faith, be the law of faith: which law remaining other matters of discipline, and conuersation do admit the nouelty of correction, the grace of God working and profiting the church vnto the ende, saith *Tertullian*. Vvhich articles, which lawe of faith, all Israell, that is, all the faithfull, carry into the house of the Lorde God onely: vvhich the Philistins, that is, the superstitious, doe place in the house of Idols and images.

*De virginibus
velandis:*

How wee hold
the articles of
our faith, and
how y papists.

The

The motiue:

FOR as diuers parcels of silke of deeper or lighter ground, dipped by the dyar in the same liquour, drinke in a seuerall tincture of colour according to their former varietie: So they that dine in the letter of the holy scripture according as their iudgements are before stained with preiudice of one or other opinion; come forth again not in unity of mindes, but in the same differences as they went in, more or lesse. Or as the miracle of tongues, giuen to the Apostles, when many auditors of diuers languages came to heare them: although the same men coulde speake no more but one idiom at once: yet the seuerall auditors comprehended them as if they had spoken in the propriety of their speech: So that when many of diuers languages in religion, come to heare some one of the Apostles speaking in the scripture, although the author vse only the voice of the truth, yet euery sundry faction, doth conceiue him as speaking in the seuerall confusion of their opinions.

The remooue.

AS to the beare eyes the light of one candle, by di- Tertull. cen.
Mar. lib. 1. 2.
uiding the sight thorough the eyes weakenesse, not multiplying the light in the increase of it selfe, seemeth many: So to an erroneous iudgment, the truth of one religion (through the manifolde boues and windings of its own conceit, not by any receit of change in the truth it selfe) seemeth diuers. Sir, your silke is not good, or your colours not good, or your lucke not good: for no man will buy any that hath but halfe an eye of faith. For you see in your silke the difference of

The sixt motiue.

the die, commeth from the diuersity of the ground. But our ground is one, our doctrine the same, and therefore no colours but one, as the church serueth them out. But if in the wearing of this filke, in the praetise of this doctrine in our discipline, there seemeth in some fewe, some alteration in the skirtes, or vtmost partes: they sure bee some staines through the parties negligence, and no variety either in ground or colour (you shall see) if you see not the colours of your owne conceits. Not many groundes, but one, our catechismes, and institutions lay downe; not many colours, but one our commentaries, and expositions vnfold. Take all our catechismes, (which be many) and you shall finde much variety of inuention, but none of iudgement: many waies in one ground. Take al our commentaries, which bee your colours out of the scriptures die: and you shal perceiue some better glosse in some, and some quicker brightnesse in others; but *idem est omnium candor*, the light of the truth is alike in all.

I appeale vnto your own conscience, whether there is not more forcing of the scriptures both by corrupt translations, & adulterous expositions in your writers then in ours. If you will not speake: that one place, the mother promise of all Gods promises, the thirde of *Genesis* and fiftene shal speak for vs. Looke vpon that place, as it is wronged by your expositours and translatours, and looke vpon the rest of the promises of God, children of the same parents, like themselves and their parents, and you shall see, you haue made it with your ridiculous superstitions, neither like it selfe that is the truth, nor like the rest of the promises, wherof that was the first. Read in iudgement, and not in affection your own Rhemish testament, and tell me what fonde translations,

translations, and what foolish consequences you finde there. Compare the whole rabble of popish interpreters, *Thomas Scotus, Lyra, Hugo Cardinalis, Ibon senina, Ribera*, and the rest, with one *Caluin*, or, if that name mislike you, *Musculus*: if there be not more of the nature, and naturall meaning of the holy ghost in that one, the in them al, & *Phillida solus habeto*: And yours only shall be the church. This will I maintain by argument against the Moler with the wages of my life and dearest blood. As for the rest of our expositours, though there bee distance sometime in their country, yet no difference in their colour. But as the miracle of tongues hath in one voice many languages, and in many languages one truth: so likewise bee there for vs, in one word many expositours; and in many expositours one religion, and colour of the truth.

The motiue.

Neither can they comfort themselves with any hope to see these diuerse opinions wound up in one confession: for as the unity in conclusion in logicke, cannot bee without the unity of the medium: so they cannot meet in that middle way which should bring them in peaceable composition, vntil they returne to the church; for all graunt there is no way to accomplish it without a counsell: but who shall call it when there is none whom they all obey? How many factions shall assemble? out of what sect shall the president be chosen? what number of suffrages shall there be on euery side? what rule shall bee allowed for the interpretation of the scriptures? And if al this were by a dreame imagined, yet the authority of the canons, and conclusions shall not bee so amenable; but that any private head may

The sixt motiue:

refuse it if in his owne singularity he thinke it disagreeing from the scripture: so desperate is the possibilite of v-nion among them that hope, which imagineth impossible thinges, cannot possibly imagine it.

The remooue:

THe languishing comfort of dry expectation is the onely prop of a broaken state: but where the state is whole there is comfort enioying it selfe. One comfort wee want, the comforte of wanting: another wee haue, the comfort of hauing: that web of conclusiones confession is already wouen with vs: and euery one that taketh charge in the church, doth vnfold euery parcell thereof, making open profession of that receiued confession. And therefore as Tertullian speaketh of the fancy of that heretique *Marcionis deus*, Marcions god: so may wee say of his folly, *ecclesia Mōtoris*, the moters church is neither needfull nor heede-full, as the merces of middle way to bring vs to peaceable composition wherein wee dwell already. VVherfore mistaking his ground, his questions that follow crie all ayme to a wrong marke. For he taketh this as graunted, which wee still denied, that our church is greatly disordered, and out of frame by reason of controuersies and want of confession. And thereupon inferreth: that all graunt that there is no way to accomplish peaceable composition without a counsell: when as that counsell was called when that booke of articles was compiled. But yet following his folly, hee proceedeth. But who shall call it when there is none whom they all obey? If hee meane this of the church of England, hee is no true subject: for we all (except papists) obey one prince.

Anglicana confession.

The booke of articles red by euery parson vpon institution.

If he meane of the whole church of protestantes, he is no good Christian: for we all (except hypocrites) obey one Christ. And therefore the prince of the countrey, or some one by commission from him, may call a counsell, (as Ambrose did in Italy vnder the emperour) to stint the controuersies that shall arise in his dominions: whereupon if any fault shalbe, euery one amending one, all shall be well; and I do not doubt, but these nationall counsels haue from Christ the same obligation for the spirit of truth which the generall haue: *ubicunq;* Yea and if I should say more effectually, I thinke I should not much ouershoute my selfe: for Christ his promise is *duo aut tres*, to two or three; for if there be many, many times *maior pars vincit meliorem*, the greater ouercommeth the better parte, as in those generall counsels sometimes it came to passe. Whereby I am bold to say the obligation, *ubicunque*, is as good, if not better, for the prouinciall then generall synods; so the same condition be obserued which is required of both, *in nomine meo*, in my name, saith Christ. For then Christ himselfe is president of that counsell: *where two or three are gathered together in my name, there am I in the midst of them*, which answereth to another question of the moter; *who should be the president of our counsels?* But first he moueth another doubt: *How many factions shall there assemble?* And to put him out of that doubt, not so many as in Italy: where euery head is a faction. For as in a garden of spices, euery thing that in taste and smell sauoureth not of the spice, being separated by nature, is reiected as a weede: so in the Church (which is accounted in the scripture as a garden of spices) euery one that in life and doctrine relisheth not of the spirit, being deuided from.

The sixt motiue.

from the truth, is no better then a faction.

Mark. 5

So that the members of a spirituall faction be, similar like the parts of fier or water, whereof euery parcell beareth the name of the whole. Because in euery one of this faction, there be many whose fact is one, manie affections, many thoughts, many motions both of the will and vnderstanding, which wholly combine themselves against the truth: therefore may such an one imitate that soule spirit of the Gaderens, and say, my name is faction, for wee are many. And first for their liues, the Italian figs, their female if not their male stewes, their ambitious prelates, and their carnall Cardinals doe shewe of what spirit they bee. And as for their doctrine, read the scriptures, read the fathers, and you shall finde that it is not. Reade Wickliffe, John Husse, Luther, Caluin, Beza, Whitakers, and Jewell, and you shall see it ought not. Read some of their own, Caietan and Ferus, and you shall knowe euen by them, manie points need not. Nay reade the conscience of the Morter in these his writings, and you shal perceiue it was no point of doctrine (for hee toucheth not one in all his motiues) that made him to turne his coat: but his only quarrel to vs, is that which Tacitus calleth *complementum accusationis*, the accomplishment of euery accusation, in the tyrannous times of Tyberius, to wit, *Crimen maiestatis*, that wee obey not the bishop of Rome: this moued him not to obey our lawes, not to be obedient vnto our Christ and his annointed. This is the som of all his motiues, which he might as well haue set down in two words, as in seauen motiues. Let the not therefore charge vs with factions, wheras y whole body of their religion is nothing but faction. An let vs call euery thing in his proper name, acknowledging with vs
some

some contention for the truth; and with them a great faction against the truth. There bee yet more doubtēs: for hee is full of doubtēs. *Out of what sect shall the president be chosen? What number of suffrages shall bee on euery side? What rule shall be allowed for the interpretation of the scriptures?* All these be carefully prouided in our national synodes: and why then may they not bee as well ordered and disposed, if a general council should bee called of all protestants? But all these doubts doe arise in him from distrust of the assistance of Gods spirit, and for want of affiance in the promises of Christ. But we grounding vpon the worde of God, comining together in the name of Christ wee make Christ our president, and his vice-president who pleaseth him: for the number of suffrages, we leaue y to the direction of the spirit: and the rule of interpretation the analogie of faith. This is such a dreame, good sir, whereinto if your church could once fall, it would presently awake from that superstition, ambition, and auarice, wherein it hath slept night and day for a long time, and wherein surely the Mote lyeth; for now you shall heare him speake like one that talketh in his sleepe, and knoweth not what he speaketh. *so desperate, saith he, is the possibility of union among them that hope, which imagineth impossible things, cannot possibly imagine it.* Heare you him what hee prateth? hope imagineth impossible thinges. I haue red that hope seeth inuisible thinges, but that it imagineth impossible things, I neuer either heard or read of such an hope. What cause hath it to imagine such things? why none: then can it not hope. I but it hath good cause to imagine them: then be they not impossible. He spitteth fire and water at once. For hope cannot be without good cause: and impossibility

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cannot

The seuenth motiue.

cannot bee with any cause. There is both possibilitie and probability in all hope: else it is but a bastard hope.

THE SEAVENTH MOTIVE.

THe diuine prouidence which as a center indifferently extendeth it selfe to the vniuersalitie of thinges, hath allowed euery creature a common strength to preserve his being; such is in liuelesse bodies their place or motion or qualities; in vegetable their instinct of distinguishing their proper aliment; in beastes, the iudgment of sence, & priuiledge of nature, and in man an apprehension, censure and proiect, from the intelligence of sensible occurrents, both in naturall and ciuill bodies.

The remooue:

THey that defend a bad case, must pretend a good cause: many high wordes set on a great face: but the simplicitie of the wise giueth a true grace. As hee that shooteth at the sunne though he bee well assured he shall neuer hit his marke, yet is he sure of this, that he shooteth hygher then hee that aymeth but at a daisie: So likewise the moter passeth through all the pathes of the prouidence of God, to search for their church and religion where he knoweth it neuer came nor will, that at the least he might be said to haue ventured as farre, and as faire as euer any did. For who euer did seeke for darknesse in the light, or for falsehood in the truth, or, for the prouision of the deuill in the prouidence

prouidence of God, but with the same minde as hee that set Dianaes temple on fire to be famous thereby?

And yet this is the quest of the 'moter in this motiue, and to this end only maketh' he much of the prouidence of God, as the sequell will shewe.

The motiue.

THe same wisdom and bountie which hath bene so enlarged to his seruantes, cannot bee straitened to his children: and therefore it is aboue all doubt that hee hath set downe some plaine and certaine direction in his church, both of discerning of heresies, when they arise, and of avoiding the infection of them: Neither hath the holy Ghost failed herein, for because all the dangers of the church were cheefly to come from heretickes, hee hath drawne in the scripture as in a table the picture of heretickes, their apparrell, faction, speech, and carriagewhereby they might be noted upon the first appearance. But among all other items, none is oftener giuen for a marke to discerne them then their difference of doctrine, from the former tradition and custome.

The remoue.

Without all controuersie the prouidence of God alwaies watcheth, as an eye that at no time sleeperh, and the bountie of God euer giueth as an hand that neuer faileth. And this also in some sort wee may grant, that this eye of prouidence is more watchfull ouer man then ouer other creatures, and this hand of bountie more plentifull vnto his children, then vnto his seruants (although the true children and seruants of

The first motiue.

God differ no more then the two sutes of obedience, loue, and feare, being but as the christian and surname of the same thing) for the loue of obedience is feare to displease, and the feare to displease is loue to obey; the feare of loue maketh the children, & the loue of feare maketh the seruants of the most highest. Further also we graunt that for the preservation of the church and children of God, there is by the holy Ghost set downe not onely *tessera hospitalis*, the inuiting signe in matters of spirituall commodities, as *Selah* in the psalmes; and ὁ ἔχων ὅς ἐκούσεται he that hath an eare, let him heare in the gospell: but also *tessera hostilis* the fighting signe in matters of danger, as markes in the sea to auoide shipwracke: As Christ his *euagete*, beware of false prophets, and the Apostles his *absit*, God forbid, so often repeated to call vs from calamitie. By both which signes it is more then euident that the preservation of the church hath (aboue other thinges) both a watchfull eye to keepe it, and a mightie hand to vphold it from falling to vtter confusion. But herein wee differ, this we deny; that as the liuelesse bodies by their place, motion, or qualities; the vegetable dodies by their instinct of nature; the beastes by the iudgement of sence, and man by the excellency of his vnderstanding: so the church by the former tradition & custome should be preserved in her state. I confesse the first, I deny the former custome to be a signe of true religiō. For *primū* and *optimum conuertuntur*, the first, and the best, the best and the first is all one. In the state of nature first innocency, and then corruption; in the state of grace first integritie and then impietic. But as for the former, which in regard of the first may bee the latter, digressing from the first goodnesse, as the church of Rome did from the primitiue church, the corruption gathered

red by custome doth no more commend it, then the filth doth y fore that long hath festered. And as a sicke man reconered will not praise the state of sicknes although the former. So religion reformed may not brag of custome in corruption, admit it were the former. So that thus y case standeth, we differ in doctrine not from the first, but from the former custome y differed from the first. And customes plea of prioritie is not good but from the first.

The motiue.

THere shall bee false teachers which shall bring in heresies. Peter 1. 2.

The remoue.

How this place fitteth his purpose, I confesse my simplicitie I cannot conceiue. For if the bringing in of false religion ouer and aboue the true religion be heresie, then is the addition of their tradition heresie. But if the bringing in of the true, by thrusting out of the false bee the way of truth, then is ours no heresie. The prooue of both is that triall which both standeth to. We would haue our religion tried by the word of God, and writings of the apostles, which is the onely true, and truly auncient religion; they will be tried by the word of the Pope, and the allowance and approbation of the church of Rome; which is wholly sowed with the leauen of y Pharises, th'ambition of y prelates; in one word this is the argument. If we did either ad so or inuert y first forme of doctrine we would refuse to be tried by it, if they did not they would not refuse. And mark I pray you how he bringeth a rod to beat himself withal: for read y secod ver, of y same chap & you shall see, y the multitude which hee alloweth

The seventh motiue:

as the *medium* of his argument in the fourth motiue to proue the church, the Apostle allotterh as a signe to ser heretikes out by. But this by the way though somewhat out of the way, I thought good to obser ue. His nexte place is.

The motiue.

IF any man come to you and bring not this doctrine,
Iohn. 2. 10.

The remooue.

I Hope you take not this verse for any of the popes canons, neither this doctrine for the doctrine of Antichrist, the doctrine of worshipping of images, inuocation of saints, praier for the dead, masses, purgatory, or any such stuffe shipped from hell, & shipped at Rome: But the rule of dependency of places teacheth vs, that by this doctrine is meant nothing but the doctrine of Christ, whom we acknowledge for our sole mediator, without any merit of ours or helpe of any other, this Image of the father we worship, this *sanctum sanctorum* we only call vpon, there is true purgatory and nowhere else. And therefore for the trial of doctrines: Shew me any doctrine, and I will shewe you Christ his question to the pharises to resolve you in the truth of it, *Cuius est imago, &c.* whose image and superscription beareth it? if you say your doctrine beareth Christ his image, then giue vnto Christ those thinges that are Christs, that is faith, loue, obedience. If you say it beareth the image of the whore of Babilon the church of Rome, then giue vnto the whore those thinges that belongeth vnto

The seventh motiue: 40

vnto her, that is, pride, ambition, couetuousnesse, and superstition, as well you do. He that is pure, let him be pure still, and he that is filthy, let him be filthy still; and by this may be tried who bringeth this doctrine.

The motiue

And the tradition of Corah. Timo. 1. 5. If any man teach otherwise then that which you have heard from the beginning, let it abide in you, fight for the faith once deliuered, keepe the traditions you are taught.

The remoue.

THe tradition of Corah was against the ordinance of God, not the inuentions of men: wickedly rebellious to the lawfull magistrates of their own nation, and not iustly resisting the vsurped authority ouer al other nations. Of which authority and y doctrine therof (that wee may cut his throat with his owne swordes) Christes verdict may truely bee giuen; *non erat sic ab initio*, it was not so from the beginning. And therefore both that authority, and the doctrine built thereupon falleth to the ground, as beeing neither knowne nor heard of fro the beginning. The rest of this place deciphereth out some hard mischance: for eyther the author hath mangled the place, or the writer hath maimed the authour: for there remaineth nothing but a spittle sence, where I leaue it.

The motiue:

And if any will fashion in his wishes a plaine and sensible rule, whereby the thickest conceits are not able to

The sixt motiue.

go betweene truth and the loosest controuersies might determine any question, there cannot bee a better fancied then this difference of teaching, and innouation of doctrine, which bee that understandeth not the sense may perceiue by the wordes, the soundes, and contradiction of former opinion. As men that are skilful in muscicall proportions, that being acquainted through vse of song, can easily iudge if any change be made therein. By this were all heresies apprehended at the first, and also arraigned; So that Stephanus bishop of Rome ouerthrew the decree of the councell of Carthage, for rebaptising, wherein saint Cyprian was president with his own rule: Ecclesia dei non habet talem consuetudinem.

The remooue.

Variety is good, so it be of good: but variety of euil is the diuels banket. Say me, what variety cal you this? fashion, fancie, falshood, conceit, deceit, custome, and cosenage, which bee the dishes for this seruice. First for fashion, it is the threedbare fashion of all catholickes to face their faction with the title of the olde religion: when (as God knoweth) their religion hath not liued, nor continued the age of one man of the old world, neither came to the age of Methuselah, beeing not yet nine hundred yeares ago since first it came to light. When as our religion (which they call newe) hath all one beginning with the beginning of all: witnesse the first of Iohn Epist. and Gospell, ^{& heere appeares} that which was from the beginning, &c. that is, the beginning, middle, and end of all our doctrine; which is not so with them. Secondly, their olde fashion is seconded with a newe fancy; for hee fancieth out a rule which

The seventh motiue:

which is but a fancy: To wit the difference of teaching, and innouation of doctrine, which indeede speaketh plainly, that either yours or ours is hereticall. But to say that whatsoeuer differeth from your tradition is heresie, is the idle worke of fancy, finding no ground in the vnderstanding. On the other side; if you meane a difference of teaching, and innouation of doctrine, contrary to the Patriarkes, Prophets, disciples, and Apostles, of our sauiour Christ, therein appeareth your falshoode. For wee desire no other triall then the writings of the Patriarks, prophets, disciples, & Apostles, the fathers of all ages moderating the matter in points of greatest difficulty. Fourthly, it is a strange conceite of his to sound the depth of doctrine, by the sound; or to trie religion by the eare onely. This is his conceite, and his deceit is to seduce the simple, that hee which vnderstandeth not the sence, saith he, may perceiue by the words, the sounds and contradiction of former opinion. O subtilty, why art thou so simple? O simplicity, why art thou so subtile? Subtilty thou art to goe about to deceiue the simple with bare wordes and sounds, neither conceiued nor vnderstoode, as with a charme to bewitch and amaze them. Simplicity, thou art to men of vnderstanding, that they that vnderstand not the inwarde sence should iudge by the outwarde sence. As though wordes were any thing, without things but winde, *verba symbola rerum*, wordes bee the circumstances, thinges the substaunce; circumstance without substaunce what make you of that? wordes without thinges what thinke you of this? There is no braine in this; that men that vnderstand not the sence should be led as by a lanterne-man by the sound. Sixtly hee pleadeth custome (the continuance to wit of

M

their

The seventh motiue.

their contagion) as if to anger vs he would shame himselfe. Tell me, doth custome prescribe as well against, as without law? Indeede, in cases of tithes and church priuiledges, the Ciuilian saith: *ubi deficit consuetudo recurrendum est ad ius commune*. Where custome fayleth we must haue recourse to the canon Law: Making law to come in, where custome goeth out. But y^d diuine saith in matters both of doctrine and discipline. *ubi deficit lex recurrendum est ad consuetudinem*: where the law giueth ouer we must looke vnto the custom of the church. Where the word of God is silent (as some times of purpose to leaue some things arbitrary to the church) there the custome of the church preuaileth much. Not where there is *scriptum est*, the expresse word of God as a law & rule to ratifie any thing; there to bring in contrary practise, and to prescribe that practise for a custome to all posterity, (as you doe in many, nay most, nay all pointes controuerted between vs) that is not impiety alone, but impudency. Lastly his cosenage in shifting of hands giuing one thing for the other. *Ecclesia Dei non habet talem consuetudinem*. *Ecclesia dei*, the church of God is one thing, and *Ecclesia papa*, the church of the pope is an other thing. In the *equiuocation* of the church consisteth all the cosenage of all their fallacies. Still they crie vpon the church; meaning their owne church, but pretending Gods church. But we must learne to distinguish them, and so to answere to his Stephanus obiection. *Ecclesia dei non habet talem consuetudinem*, the church of God hath no such custome; wee acknowledge th^r authoritie sufficient, and subscribe thereunto. But the church of Rome is not the church of God; and therefore it is not greatly materiall what custome it hath.

The

The motiue.

SO Luther and Zwinglius, and the rest of that crew were at the first appearing branded by this note for heretiques. Neither are they able to prone that either catholicke or heretique did challenge the church of Rome for any of the controuerted questions. When first they began to arise from Arius, Aetius, Vigilantius, Berengarius, and the rest spake against those pointes of doctrine, which wee haue prooffe by the aduersaries consent to haue beene practised many ages before in the church. But if they cannot shewe neither in all, nor in one question betwene vs that the repugnance and reiecting of it by any is ancient, as the allowance thereof, it is manifest that the latter, not the former, were heretiques which brouhht in alteration.

The remone.

SO shamelesse are they in their shameful practises, that the mischief which their malice hath conceived, their vanity will not haue concealed. So Luther and Zwinglius, men great in learning made so much the greater as they were greatly enuied of them; and the rest of that crew, wordes of disdaine come from the hart of pride; were at the first appearing, that was short warning, branded by this note for heretiques: Let them looke to themselves, who branded them I maruaile? for mee thinketh I see the marke of the beast in their right handes and foreheades: in their right handes, for they be ful of bloud; in their foreheades for they be ful of falshood. I but yet none either catholicke or hereticke did

M 2.

challenge

The seventh motiue.

*challenge the church of Rome for the controuerted questions; if they did not it was more for feare of Pauls sword then Peters keyes. And say they were so cunning iuglers that none did espie them as they crept in by little and little with their packe of knauery: yet doth not this therefore excuse them, when as the Apostle calleth the raigne of Antichrist the mysterie of iniquitie working secretlie. And yet not so secretly but some haue seene it. Hath not one pope challenged another? Hath not one papist charged another? and haue not those worthy men of God, Luther, Calvin, Bucer, Peter Martyr, Jewell, Zanchius, and the rest of Christs sworne soldiours so torne their coates for these controuersies, that their bowelles yet bleede with their wounds? But these bee but vpstartes: which of the ancient did euer reiecte? Which of the fathers did not wholly allowe euery pointe of popery? First for the supremacy of the Pope ouer other bishops: the repugnance is as ancient as the beginning therof. Nay before it began at Rome your owne Gregory condemned it in Constantinople, *ut supra*. Ambrose, Chrysostome and Epiphanius, no babes: yet these giue sentence with Gregory against the superioritie & tyranny of one bishop ouer an other. Which is more odious ouer princes: and yet all their strength is in this. For the name of the church beareth out all their absurdities: & the authority of the Pope doth countenance the church. To come from policy to religion: because you challenge allowance from the fathers, where shall you find so much as the name of the Masse in all the huge Volumes of saint Augustine? your placing of images in the church, and worshipping of them, was condemned in an auncient generall councill. And to*
and

let many other questions alone; read bishop Bilson his booke of the true difference of Christian subiection, and vnchristian rebellion, and you shall see all the Fathers marshalled by him in such good order, against your transubstantiation: that the very throng of them maketh such resistance, that there is no possibilitie of passage that way. *Eutiches* an heretique as all confesse, and yet their transubstantiation the very substance of his opinion: as hee learnedly proueth. That is a small matter: they haue a spice of all heresies. The worshiping of the crosse took his beginning as part of *Valentine* his heresie. Merit and free will *Pelagian*. Many mediators *Parmenion*: and all this is popery. In the *Eucharist* they are *Eutichistes*. In the Crosse *Valentinians*. In freewill and merits *Pelagians*. In auouching of many mediators *Parmenians*. So that to conclude, such is their religion so fraught with the dregs of all heresies, that what father soeuer writ any thing against any heresie: hee must needs write something against popery.

Parte 4. p. 776
Chry. hom. 43. in
Ihon.
Ambrose de ns
qui inisiantur
mys. cap. 9
Aug. de ver. dom
in Lu. ser. 33.
Cyprian de cena
Leo. dist. 2.
Athanasius in
illud quicumque
dixeris verbum.
&c.
Irenaeus, lib. 1.
Aug. Cont. Pel.
Aug. Coni. Par.

A MOTION ANEXED TO THE MOTIVES AS I found it in my copy.

THis (as it is by the Papistes giuen forth) is the worke of Doctor *Atablafter*, a great clarke (as they say) & an excellent diuine, who (by meanes of priuate conference with a certain seminary priest, whom in prison he labored to conuert) was by the same priest peruerterd, so that of a perfect protestant, hee is now become an absolute papist, and is for the same imprisoned.

The seuenth motiue.

The remooue.

IF these be, as well they may be, the writings of *Willi-
am Alabaster*, a yong maister of artes, then may
they carie some name of wit but no credit of dis-
cretion; some smacking of tongues, but small taste
of artes; some rubble of Philology, but few grounds
of Philosophy; some shewe of humanitie, but no sub-
stance of Diuinity. And as for the manner of his Apo-
stacy or backsliding, the priest himselfe, nay the partie
himselfe, nay we our selues know to be farre otherwise
then they would faine here beare vs in hande. The
priest confessed that hee founde him more forwarde,
meaning more backwarde, *ἐμπρόσθεν* more for-
wardly backward then hee could desire: He himselfe
confessed, it was a certain ten penny book that helped
him to his two penny faith: But wee that know him,
know the true cause to be vnthankfulnes banquetting
with lust and ambition: For hauing alwaies a great
deale more then hee deserued, and yet desiring still,
much more then he had, growing discontent with ful-
nes, hee fell at ods with faithfulness.

FINIS.

